

5
VIDVUN-MODA-TARANGINEE;

OR

Fountain of Pleasure to the Learned.

TRANSLATED INTO ENGLISH.

BY

RAJAH KALEE-KRISHNA BAHADUR,

M. A. S., C. M. R. A. S., &c. &c.

SECOND EDITION.

THE TEXT OF THE ORIGINAL IN DEVA-NAGARA LETTERS; AND
THE VERSION WITH IMPROVEMENTS.

Calcutta:

PRINTED AT THE SHOBHA-BAZAR PRESS.

1834.

—●●●●—
विद्वन्मोदतरङ्गिणी ।

अर्थात्

बुधानन्दसिन्धुः ।

राजश्रीकालीकृष्णबहादुरेण

तद्भावार्थमिंलण्डीयभाषयाऽनुवाद्य

द्वितीयवारं संशोध्य

एतन्मूलं देवनागराक्षरेण

कलिकाता शोभावाजारस्थयन्त्रे मुद्रितेति ॥

॥ १७५६ ॥



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TO
HIS EXCELLENCY
THE RIGHT HONORABLE
LORD W. C. BENTINCK,
G. C. B. AND G. C. H.
GOVERNOR-GENERAL AND COMMANDER-IN-CHIEF
OF
INDIA,

&c. &c. &c.

THIS SECOND EDITION

IS MOST HUMBLY INSCRIBED

(WITH PERMISSION)

BY

HIS LORDSHIP'S

MOST HUMBLE & DEVOTED SERVANT,

KALEE-KRISHNA.

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Sec. Sec. Sec.

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विद्वन्मोद तरङ्गिणी ।



अर्थात्

बुधानन्दसिन्धुः ।

अयन्निबन्धो महामहिमपरमप्रतापप्रचण्डदोर्दण्ड

श्रीलश्रीमन्मार्ड उलियम् केविण्डिस् वेन्टिङ्क

भारतवर्षीय

गवर्णार्जनरेल कमेण्डरेण्चिफ्

इत्येतत्समाख्यस्यानुमत्या

श्रीकालीकृष्णदेवेन

तन्महोदयनामोद्देशेनप्रतिष्ठितः ॥

। : पुस्तकालय

ॐ नमो भगवते वासुदेवाय ॥

सुदनीर सुदीर्घा सुदीर्घा सुदीर्घा सुदीर्घा

²⁶ ८१५६७४५

सर्वज्ञानसिद्धिस्तु

জানকীদেবী

॥ गङ्गातीरार्तिस्तोत्रम् ॥

ADVERTISEMENT.



THIS tract contains a brief account of the mode of Gentoo worship, as well as of the discussions kept up among different sects of Hindus, in support of the self-existence of the Supreme Creator.

The Translator of this work, has to acknowledge the valuable assistance he had received from several of his literary friends in the progress of the first translation, and more particularly from his much esteemed Cousin, Bábu Krishna-Chandra Ghôsha.

The tract is taken from an original *Sanskrit* Work by CHIRUNJEEVI, the Pandita of Gwôra,* written upwards of 100 years ago, and is rendered into English in the hope that many may feel delighted and instructed at the perusal of a production which contains so much relative to the belief and religion of the Hindus.

The present edition in English and *Sanskrit* printed in the *Dēva-nāgara* character, has been made at the suggestion of Mr. C. E. Trevelyan, the Deputy Sec. to the Govt., and highly approved by Mr. Secretary W. H. MacNaghten, and Capt. A. Troyer, A. D. C. for the better understanding of the inhabitants in the Upper Provinces; which, the Translator trusts, will be favorably accepted.

KALEE-KRISHEN.

SHOBHA-BAZAR

the 23d. April, 1834. }

* The name of a Province of Bengál lying on the banks of river Gangá, the ruins of the capital of which province are still very extensive.

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and Capt. A. Fraser, A. B. C. for the better understanding
of the inhabitants in the Upper Provinces; which the
Translator trusts will be liberally accepted.

KALIE KISHORE

SHOBA-BABA

the 23d April 1834

The name of a Province of India is being on the books of the Govt.
the name of the capital of which Province is not yet ascertained.

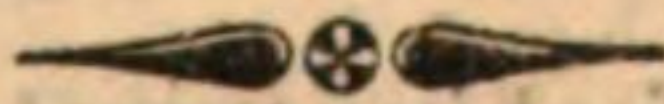
VIDVUN-MODA-TARANGINEE.



It is related that in former times, there lived a king whose name was Vikrama Séna. On one occasion, he gave an entertainment, at which were present ministers, priests, friends, and Panditas of several classes, whose qualifications were of the first order, like those of Indra.

When persons of different faith appeared there in succession, one of the courtiers (who was a man of superior virtues,) began to introduce them to his majesty by giving a description of all the holy performances belonging to their respective creeds; they then commenced in turn to bless the king in reciting their own composed benedictory stanzas.

After which, there arose a religious discussion on the existence of the Supreme Creator.



विद्वन्मोदतरङ्गिणी ।

वैष्णव आगतः ।

अथ सर्वे समाहृताः पुरुहूतपुरोहिता इव वि
द्वांसःक्रमशः प्रविशन्ति स्म । तत्र प्रथमतः प्रविशन्तं
वैष्णवमालोक्यकोप्येकःसकलज्ञानाभिज्ञो विदित

परमतत्त्वो निजगाद प्रभुं प्रति ॥ आनासमूर्द्धतिलको
 षड्शङ्खचक्र पद्माङ्कितोज्ज्वलवपुर्धृतपीतवासाः ।
 कण्ठे ललामतुलसीखजमादधानः श्रीमानयं हरि
 कथां कथयन्नुपैति ॥ प्रविश्य च सः ॥ ईषन्मीलितलो
 चनो दृढतरप्रावह्योगासनो यद्गङ्गादिसुरेन्द्रवन्दि
 तपदः शम्भुः स्वयं ध्यायति । वैकुण्ठैकनिकेतनं जग
 दभिघ्राप्य स्थितं लीलया तद्गङ्गावपुः सदैव
 मुदितं चेतः समालम्बतां इत्युचे ॥ १ ॥

Enters Vyshnava.*

"He is marked with Tilaka, that is, with the mark of his sect on his nose, and has several dots † upon his body; he wears a yellow coloured cloth, and has a wreath of Tulasí ‡ round his neck; he utters incessantly the name of Hari, the Supreme Being, and taken his seat, he pronounces the following benediction on your highness."

BENEDICTION.

I "May he whose foot is venerated by Bramhà, Indra, and Mahádéva, who by sitting in a corner of Vykunt,ha, || pervades every other spot, and whose immortal frame is called Bramhá, illumine your reasoning faculty."

* The follower of Vishnu.

† Made of Shankha (Shell), Chakra (Disk), Gadà (Mace), and Padma (Water-lily).

‡ The name of a plant (Ocymum sanctum) held in religious veneration by the Hindus.

|| The Paradise of Hindus.

शैव आगतः ।

अथायान्तं शैवमालोक्याह सः । श्रीमानसावेति
जटालमौलिर्याघ्रत्वगालम्बितमध्यभागः । विभूतिसं
भूषितभास्वदङ्गो रुद्राक्षमालाकलितोर्ध्वदेहः ॥ प्रवि
श्य च सः ॥ यं गायन्ति सदा समस्तनिगमा ध्यायन्ति
यं योगिनो यस्याज्ञा मधिगत्य दैवतगणाः कुर्वन्ति सृ
ष्ट्यादिकं । सोऽयन्त्वासवतान्निराकृतिरपि चातुं जगत्
साकृतिर्ध्यायन् खं खयमेव सर्वजगती शिवाकरः
शङ्करः इत्युच्ये ॥ २ ॥

Enters Shyva.*

“His head is covered with matted hair, his waist girded with tiger skin, and his body decorated with Vibhūti, † from the upper part of which, is seen suspended a garland of Rudrāksha. ‡ ”

BENEDICTION.

2 “ May he whom the Védas § always sing of, and the Yôgis or devoties constantly contemplate ; by whose authoritative command deities are created, protected, and destroyed ; He who, though be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflection is his own glorius self and who enlightens the world, preserve your life from danger.”

* The follower of Shiva.

† The ashes of ox-dung.

‡ A tree, the fruit of which is used by Hindus to make rosaries, *Elaeocarpus ganitrus*.

§ Rikha, Yayuha, Sama, and Atharva.

शक्त आगतः ।

अथायान्तं शक्तमालोक्याह सः । जवापुष्पं
 मूर्द्धि स्रज मुरसि मल्लीसुमनसां ललाटे प्यारक्तं
 तिलकमनुलिप्तं मलयजं । दधानः सानन्दं निज
 हृदि परब्रह्ममहिषीं समायातः साक्षादपर इव
 वाचस्पतिरयं ॥ प्रविश्य च सः ॥ यामासाद्य विधी
 यते हरिहरब्रह्मादिभिर्दैवतैः स्वीयं स्वीयमतीव
 दुष्करतरं कर्म क्षणास्तीलया । सा दुर्गा भवभोति
 रीतिशमनी लोकत्रयत्रायिणी भूयाद्दः प्रतिपक्षप
 क्षदलनी वाञ्छाफलोत्सासिनी इत्युच्ये ॥ ३ ॥

Enters Shákta.*

" His head is crowned with a beautiful red flower called Java ; his neck adorned with a garland of crimson flowers ; and his brow painted with horizontal lines of red sanders. He makes Bhagavati (the wife of Shiva) the real object of his meditation, and is equal to Váchaspati † in knowledge."

BENEDICTION.

3 " May all your desires be realized by the favour of that Durgá, through whose assistance Hari-Hara, Bramhá and others, perform their respective arduous tasks in a moment without any trouble, and who is the author of the redemption of the universe, the only Goddess who has the power to remove worldly calamities and to vanquish and overcome enemies."

* The follower of Shakti, the wife of Shiva.

† The master of speech, one of the names of Vrihaspati.

हरिहराद्वैतवादी आगतः ।

अथायान्तं हरिहराद्वैतवादिनमालोक्याह सः ।
 अयमितस्तुलसी दलमालया कलितभस्मललाम
 कलेवरः । हरिहरौ शरणोकरवाणिता विति विभा
 वनभाषणतत्परः ॥ प्रविश्य च सः ॥ ब्रह्माविष्टम
 नाः सदैव कमलासक्तो विषादोविभुःकावासोऽथ
 विभूतिमान् गिरिवराधारोऽभयावल्लभः । सर्पाधी
 शधरो विपुङ्गवचरो लोकत्रयानन्दको भूयाद्वो हृद
 यङ्गतः प्रतिलवं कृष्णोऽथवा शङ्करः इत्युचे ॥ ४ ॥

Enters Hari-Hara Advytavádí.*

“ His neck is decorated with rosaries of holy basils, and his corporeal frame besmeared with ashes; he is well skilled in pronouncing the names of the two Gods, who are the objects of his adoration.”

BENEDICTION.

4 “ May your heart be the perpetual receptacle of Krishna and Shankra whom Bramhá constantly contemplates, and who is either the lover of Lakshami, the Goddess of Fortune, or is pleased with the flower called padma or water-lily; who is purely bright, or the drinker of mortal poison; who is the sole lord of the universe, or is that on which the sun exercises his powers; § who commands immensity of fortune, or has his body embellished with

* The follower of both Krishna and Mahádéva as one person.

§ According to Hindu mythology Shiva has three eyes, in one of which the sun sparkles, in another the moon, and fire in the third,

Vibhūti ; who is the possessor of the mountain Gôvardhana, or whose habitation is in Kylāsa ; * who is the great governor of Dwārakā † or the husband of Durgā ; who holds in his hand the deified serpent Ananta, or has that which is called Kālā for the ornament of his luminous body ; who rides either on Garura ‡ or on a Bull ; and who is the only source of universal bliss.”

नैयायिक आगतः ।

अथायान्तं नैयायिकमालोक्याह सः । परिकल्पिततर्कपरम्परया विदुषः कलयन्सृणुतुल्यतया । अयमेति गिरामधिदेवतया सहितोरसनोपरि खेलितया ॥ प्रविश्य च सः ॥ यः सृष्टिस्थितिसंहतीर्वितनुते ब्रह्मादिमूर्तिचिकैर्यस्याधीनतया स्थितानि सदसत्कर्माण्यपि प्राणिनां । नित्येच्छाकृतिबुद्धिमानयपरो जीवात्परात्मा खयं सोऽयं वा विदधातु पूर्णमचिराच्चेतोगतं यद्भवेत् इत्यचे ॥ ५ ॥

Enters Nyāika. §

“ On his tongue Sharaswatī, the Goddess of speech, and eloquence, appears as it were to sport ; he looks upon all, himself excepted, as a straw in point of knowledge.”

BENEDICTION.

5 “ May the desire of your heart be granted through

* The Paradise of the Hindus, the dwelling place of Shiva or the lofty mountain on the great range of Mas or Himālaā.

† The name of a city renowned in Hindu writings as the residence of Kṛiṇnas.

‡ The regent of birds, according to Hindu mythology.

§ The student in philosophy.

the kindness of him, who having created Bramhá, Vishnu, and Mahéshwara, allotted to them the power of creating, protecting, and destroying, who has appointed good and evil for the human race, and exists perpetually an upright, and an all-wise Being, far above the earthly mortals."

मीमांसक आगतः ।

अथायान्तं मीमांसकमालोक्याह सः । वेदार्थ
सार्थेषु गताभ्यकारो दृढव्रतो यज्ञगृहीतदीक्षः । अ
सौ ददत् कर्मविधानशिक्षां समेति शिष्येषु सुशिक्षि
तेषु ॥ प्रविश्य च सः ॥ येनाभवच्छतमखोऽधिपतिः
सुराणां येनाप्ययं दिनकरोऽधिपतिर्ग्रहाणां । त्वये
न भूमिवलयेऽधिपतिर्नराणां तस्मिन् पुनर्भवतु कर्म
णि ते प्रयत्नः इत्युचे ॥ ६ ॥

Enters Mīmāṃsaka.*

"This individual by being diligent in the performance of such duties as are ordained in the Vēdas, had darkness dispelled from his mind. He used to perform strictly and unceasingly all the acts of devotion ; by holy sacrifices he had acquired the initiatory incantation ; and is continually engaged in instructing his learned pupils."

BENEDICTION.

6 "May your heart be inclined to those actions, by the performance of which, Indra has arrived at the rank of

* The professor of those philosophical systems of the Hindus.

supreme authority over the deities ; by which the ruler of day has obtained the power of controlling the planets ; and by attempting to do which, you yourself have gained the influence you now possess over the subjects of this vast empire."

वेदान्ती आगतः ।

अथायान्तं वेदान्तिनमालोक्याह सः । पोताधि
रूढो भुवनाम्बुराशौ समस्तभोगैकनिरस्तचेताः । अ
स्मान्परिचातुमयं पुरस्तात् काषायवासाः समुपैति
दण्डी ॥ प्रविश्य च सः ॥ यस्मिंस्तैलोक्यमेतन्महसि
दिनपतेर्वारिवद्भासमानं त्वञ्चाहञ्चायमित्यं व्यवह
रति यदज्ञानतः सर्व्व एव । विज्ञानानन्दरूपं विमल
मविदितं सर्व्वगाम्यद्वितीयं नित्यं चापेत्य मायां कल
यतु सहसा तद्भवान् स्वस्वरूपं इत्यूचे ॥ ७ ॥

Enters Vyđântika §

" Having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sack cloth for our sakes."

BENEDICTION.

7 " May your mind be freed from illusions, and become duly enlightened by ready understanding : May you have right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the *one* God, whose sun-like spirit floats upon the

§ The student in Vêdas,

waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all present, is forgotten."

सांख्यपातञ्जलवेत्तारा वागतौ ।

अथायान्तौ सांख्यपातञ्जलवेत्तारौ वोच्याह
सः । इमावुभौ पूर्वशरीरसांख्यवधः शरीरेऽधिकशु
ष्कता गतौ । समानभावौ सितनिर्मलेक्षणौ समा
गतौ धाननिधी सुयोगिनौ ॥ प्रविश्य च तौ ॥ पद्म
पत्राम्बुनिर्लेप पुरुषस्यानुकारिणौ प्रकृतिस्ते सहत्त
त्वं संवर्द्धयतु सर्वदा इत्युचतुः ॥ ८ ॥

Enters Sāṅkhyā and Pātanjala.*

"These men you perceive have the upper part of their bodies very full and robust, whilst the lower part is quite shrivelled; their eyes are of a pure white colour and they are real devotees."

BENEDICTION.

8 "May your glory be ever preserved by the goodness of that Being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority."

पौराणिक आगतः ।

अथायान्तपौराणिकं वोच्याह सः । प्रवाचको
ऽयं प्रखरः प्रवक्ता जिज्ञासुसंस्पर्षिकथाप्रवाहः ।

* The former a believer in the Sāṅkhyā philosophy, which maintains the doctrine of one ever present existing God; the latter a believer in Pātanjala, or one of the six schools of philosophy among the Hindus.

प्रशान्तचेता धृतशुद्धवासाः समागतः सन्ततधर्म
कर्मा ॥ प्रविश्य च सः ॥ वेदा येन समुद्धृता वसु
मती पृष्ठे धृताप्युद्धृता दैत्येशो नखरैर्हतः फणि
पतेर्लोकं बलिः प्रापितः । च्छाऽचचा जगती दशा
स्यरहिता माता कृता रोहिणी हिंसा दोषवती
धराप्ययवना पायात्स नारायणः इत्युचे ॥ ९ ॥

Enters Powranika.*

* This person is so elegant a speaker, that Saraswati, or the Goddess of Arts is accustomed to manifest herself in his speech ; his memory is likened to a sharp instrument, he is always occupied in religious duties, and engages in nothing else and habited in clean apparel."

BENEDICTION.

9 " May that Nàráana† who sought out the Védas from the unfathomable ocean ; (1) who supports the earth ; (2) and formed the universe anew ; (3) who destroys the Genii with the nails of his fingers ; (4) who brought the Vali

* The professor of the Puránas, or the ancient history of the Hindus.

† The name of Vishnu, who was in being before all worlds, and who moved upon the waters of the creation.

(1) Here the author uses in his Slóka the names of Vishnu, who assumed ten embodied shapes ; Matshya Avatára ; Fish or Triton.

(2) Kúrma Avatára ; the Tortoise.

(3) Varáha Avatára ; the Boar.

(4) Nara-Singha Avatára ; one part of the body like Nara, a man, and the other like Singha, a lion.

Rāja into the subterraneous region; (5) who entirely overthrew the race of Kshétrî; (6) who freed the world from Ravana; (7) whose mother was the illustrious Rôhini; (8) who considered envy to be an evil act; (9) and who crushed almost all the Yavana, or impure sects; (10) may this powerful deity, preserve your life and kingdom."

ज्योतिर्विदागतः ।

अथायान्तं ज्योतिर्विदमालोक्याह सः । ज्योतिर्विदेश विदिताखिलकालतत्त्वः सत्वानुकल्पनकृते कृतदूरदृष्टिः । जानन्ननेकविधभूतभविष्यदादि सर्वज्ञकल्पपरिकल्पितधीरूपैति ॥ प्रविश्य च सः ॥ सूरः शूरपदं रुचिं हिमरुचिः सुम्भङ्गलं मङ्गलो बोधं बोधन आतनोतु ललिता वाचश्च वाचस्यतिः । काव्यः काव्यकलाकलापनिरतिं मन्दो द्विषन्मन्दतां दुर्दृष्टेषु तमस्तमो जयकरीं केतुश्च केतुश्चिरं ॥ इत्युच्ये ॥ १० ॥

Enters Yôtish-vértà.*

"To him are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past, and the future."

BENEDICTION.

10 "May the Sun confer on you the dignity of heroism;

(5) Vāmana Ava'āra; Dwarf.

(6) Parusharāma Ava'āra; or Axe-bearer.

(7) Rāma Ava'āra.

(8) Balarāma Ava'āra.

(9) Buddha Ava'āra.

(10) Kalkî Ava'āra.

* The Student of astronomy and astrology.

May the Moon fulfil all your desires; May the planet Mars prosper your health; and Mercury increase your understanding; and Jupiter redouble your eloquence; and Venus impart to you the knowledge of poesy; and Saturn remove all evils from your destiny; on the other hand, may Rāhu* cause gloom to cover and overwhelm all your enemies; and Kétu† grant that victory may ever attend your royal standard."

वैद्य आगतः ।

अथायान्तं आयुर्वेदविदमालोक्याह सः । वैद्यो
ऽनवद्यः स्रग्गुणैरगाधैः सिञ्चन्निवेन्दुः सुधया जगन्ति ।
स्फुरद्भुजामायुरिव प्रदीप्तं बाधेरतिबाधिरिवाय
मेति ॥ प्रविश्य च सः ॥ प्रजाचकोरायितदृङ्म
गाङ्ग रूपेण कामेश्वरतुल्यमूर्ते । स्वस्त्यस्तु ते सर्वरसाय
नित्य मर्थेक चिन्तामणये वृषाय ॥ इत्युचे ॥ ११ ॥

Enters Vydyā ‡

"He is possessed of excellent qualities, and is accustomed to administer to the afflicted some healing medicine like nectar which is pleasant as the moon which delighteth the world by her sparkling beams; he is so skilful in his profession, that all external maladies are removed by his prescriptions."

BENEDICTION.

11 "The subjects of your royal highness include the

* The ascending node or dragon's head.

† The dragon's tail or descending node; a comet; an ensign of flag.

‡ The Physician.

feathered tribe called Chakóra; † your majestic sight is truly compared to the serene moon, and the air of your kingly person is similar to the beauty of Cupid; therefore may you be always prosperous, and in a condition to enjoy earthly benefits, and like the inestimable gem termed Chintāmani* for the sake of your poor supplicants."

वैयाकरण आगतः ।

अथायान्तं वैयाकरणमालोक्याह सः । आलापकालापकदुर्गसिंहो यः काशिकायामपि काशिकेशः । शेषावतारश्रुतपूर्वकीर्तिः स एष वैयाकरणोऽभ्युपैति ॥ प्रविश्य च सः ॥ आख्यातकीर्तिचयतद्वितसर्वलोक सत्कर्मकारकसमासनसन्निविष्ट । सत्सन्धिकृद्भव परोद्धतदुर्गसिंह विक्रान्तिमेहि वह पाणिनिविष्टभावं ॥ इत्युच्यते ॥ १२ ॥

Enters Vyākaraṇa.†

" His knowledge in Grammar equals that of Durgā Singha, the commentator on the philological work called Kalāpa; and is equal to that of a certain author known by the name of Mahēsha: he is well versed in that science which is called Phani-bhāṣā,§ and is much renowned in the world for his philosophical attainments."

BENEDICTION.

12 " O Sovereign ! may the fame of your bounty be so

* A fabulous gem supposed to furnish its possessor with whatever he may think of.

† Which is said to be highly gratified with the light of the Moon. (Tetrao rufus, Lin. Perdix usa, Lath.)

‡ The Grammarian.

§ The language of serpents.

diffused throughout the world, that no soul may remain insensible to your wisdom; yea, may the inhabitants of the globe be altogether favourable to your happiness, and may you be the doer of good deeds, as well as the defender of your royal throne; may you moreover be the object of friendship with the great, and become as a powerful lion in the castle of your antagonists; and finally may the various rarities presented to you by different individuals be thought worthy of your acceptance."

अलङ्कारिक आगतः ।

अथायान्तमालङ्कारिकमहाकविमालोक्याह
सः । वृत्तरीतिकलनैकदक्षिणो गद्यपद्यरचनाविच
क्षणः । एष पश्य पुरतो महाकविर्नर्तयन्निव समेति
भारतीं ॥ प्रविश्य च सः ॥ शृङ्गारहास्यसहिताद्भुत
रौद्रवीराः संप्राप्य कालमुचितं भवतो भवन्तु । किञ्च
द्विषां गिरिदरोविनिवासभाजां वीभत्सभूरिकरुणा
भयशान्तयःस्युः ॥ इत्युच्ये ॥ १३ ॥

Enters Alankārika.*

* This person is highly adorned with poetical genius and knowledge, and is the best scholar in respect of composition whether in prose or verse."

BENEDICTION.

13 " May you live long to enjoy every earthly gratification, to diffuse exhilarating and joyous sentiments, to be delighted by preternatural works, to elevate your mind by attainments in magnanimity and heroism; and

• The Student of Rhetoric.

may your rivals who have taken their flight into the mountain caves, live to suffer from the calumnies, the perils and the turbulence which their deeds have deserved."

नास्तिक आगतः ।

अथायान्तं नास्तिकमालोक्याह सः । समार्जित
चितिन्यस्त पादो हिंसाभयादयं । नास्तिकोऽच
समायाति समुल्लुञ्चितमूर्धजः । प्रविश्य च सः ॥
देवानर्चय सञ्चय प्रतिदिनं पुण्यानि जन्मान्तरेभोगा
य प्रयतो महाक्रतुविधौ स्वर्गाय हिंसां कुरु । इत्थं
वञ्चकवञ्चनेत्यथगता बुद्धिस्त्वदीया चिरा दप्रत्यक्ष
पदार्थसार्थरहितं पन्थानं सारोहतु ॥ १४ ॥ इत्युचे ॥

Enters Nástika.*

" This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect; with his hair dishevelled."

BENEDICTION.

14 " Alas ! how has the heart of your majesty been misled by adhering to the sayings of treacherous people; your majesty pays homage to mere idols, and thinks, that by doing so, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your majesty everlasting bliss ! May your majesty then be just and upright, by following the path of true wisdom."

सुभ्यगण उवाच ।

अथ सर्वे सोपहासं सामाजिकाः । आः
पापो दुरात्मा कासौ कुत आगत इति प्रकटं
जगदुः ॥ १५ ॥

The Courtiers.

16 On hearing this, justly ridicule the man, and express their detestation of his impiety:—

“O vile infernal creature, whence comest thou!”

नास्तिक उवाच ।

अथ नास्तिकः आः पापोऽहं भवन्तः पुनः पुण्य
शीला ये निरर्थकं घ्नन्ति पशून् ॥ १६ ॥

The Atheist.

16 “Am I considered a sinful being, whilst you delight in slaying harmless animals and pretending to meritorious actions?”

मीमांसक उवाच ।

मीमांसकः साटोपं । स्वर्ग्या गतिः क्रतुहतस्य
पशोश्च तस्य तृप्यन्ति दैवतगणाः परिवारवर्गैः । स्व
स्यापि वाञ्छित फलानि भवन्ति नूनं पापाय किं भव
ति तद्विधिजातहिंसा ॥ १७ ॥

The Mīmāṃsaka.

17 “To slay beasts for holy sacrifices, cannot be called an impious act, because by so doing, the deities become appeased and cause us to obtain whatever may be desired; moreover, this act is sanctioned in the Védas, and can not therefore be termed evil.”

नास्तिक उवाच ।

स्वर्गः कुत्र च कुत्र दैवतकुलं कुत्राथ जन्मा
न्तरं ॥ १८ ॥

The Nāstika.

18 "What folly is it to say that there are heavens, deities, and another state of existence?"

मीमांसक उवाच ।

अहो वेदपुराणमध्यवित्सद्वस्तूनि किं निन्दसि ॥ १९ ॥

The Mīmāṃsaka.

19 "Alas! on what ground can the ordinances in the Védas and Purāṇas be considered absurd!"

नास्तिक उवाच ।

प्रामाण्यं किमु यान्ति वञ्चककृता वेदाः पुराणा
दयो ये चातीन्द्रियसर्ववस्तुकथया वञ्चन्ति सर्वं
जगत् ॥ २० ॥

The Nāstika.

20 "The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

मीमांसक उवाच ।

कथमहो विनैव ख कर्म सुदुःखादिभोगी पुरु
षः ॥ २१ ॥

The Mīmāṃsaka.

21 " Without holy actions no soul can expect ease, or avoid affliction."

नास्तिक उवाच ।

अहो कुत्र कर्म केन दृष्टं कदा केन बोपार्जितं
जन्मान्तरे कृतमिति चेत् तदेव नास्ति प्रमाणाभा-
वात् । सुखदुःखादिकं पुनः प्रवाहधर्मतया शरी-
रिणा मनियतं । वस्तुतो जगदेतदसदिति सर्वं मिदं
भ्रमएव ॥ २२ ॥

The Nástika.

22 " Alas! who has seen what are called actions? Who has laid up a store of them? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

मीमांसकपराभवः ॥

इत्याकर्ण्य चकिते तूष्णीम्भूते मीमांसके वेदा-
न्ती ॥ २३ ॥

The Mīmāṃsaka.

23 He is defeated with great agitation, and the Védānti thus proceeded.

वेदान्त्युवाच ।

अहो जगदेतन्मृषैवेति सत्यमुक्तं श्रीमद्भिः किन्तु
एकं ब्रह्म सत्यभूतमास्ते यस्मिन्नेतन्मिथ्याभूतमपि
सत्यतया प्रतिभाति ॥ २४ ॥

The Védānti.

24 " It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

नास्तिक उवाच ।

साधुसाधु किञ्चिन्मन्मतप्रविष्टोसि । परन्तु
कीदृक् तद्ब्रह्म भवतां ॥ २५ ॥

The Nāstika.

25 " May you enjoy praise for your judgment and sound reasoning ! but give us some exemplification of the divine nature."

वेदान्त्युवाच ।

क्रियाहीनमनाकारं निर्गुणं परममहः । तद्ब्रह्म
परमानन्दमबाह्यमसंगोचरं ॥ २६ ॥

The Védānti.

26 " He is that Creator, who is independent of actions, formless, without the property of matter, a most excellent spirit, ever happy in himself, and out of the reach of our conception and perception."

नास्तिक उवाच ।

जगन्मृषैवेति भवन्मतञ्चेत् किं कथ्यते ब्रह्म नि
रर्थकं तत् । आकारशून्येन गतक्रियेण कर्त्तव्यमेतेन
किमस्ति लोके ॥ २७ ॥

The Nāstika.

27 " If the universe be said to be an imaginary thing, why do you vainly support your ideas of its existence?"

and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and immaterial?"

वेदान्तिपराभवः ।

इत्याकर्ण्य चकिते तूष्णींभूते वेदान्तिनि ॥ २८ ॥
संक्षिप्तं सर्वं नैयायिकं मुखमवलोकयन्ति स्म ॥

The Vēdānti.

28 " He is now defeated with surprise and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyāika."

तार्किकः साटोपं ।

कथमहो किं ब्रूते भवान् स्वमतमपरिष्कुर्वन्नेव ।
पश्य अभालयन्नेव निजोक्तिदोषानन्योक्तिसुक्ताया
तरलीकरोषि । असुन्दराक्षोयमिति ब्रुवाणः का
णोहि ह्यास्यास्यदतामुपैति ॥ २९ ॥

The Tārkaika. *

29 " He began his discourse with boast." " How strange is it, that without amending your own conduct, you detect the defect of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

नास्तिकः स्वगतं ।

आः युक्तिधारावर्षिणामस्माकं पुरतः प्रचण्डस
मोरणद्वयायमुपस्थित इति चिन्तयन्नप्याह । आक
र्ण्य तावन्मतमस्माकं । न स्वर्गो नैव जन्मान्यदपि
न नरको नाप्यधर्मो न धर्मः कर्त्ता नैवास्य कश्चित्

प्रभवति जगतो नैव भर्ता न हर्ता । प्रत्यक्षान्यन्न मानं
न सकलफलभुग्देहभिन्नोऽस्तिकश्चिद्मिथ्याभूते स
मस्ते प्यनुभवति जनः सर्वमेतद्विमोहात् ॥ ३० ॥

The Nâstika.

30 "He is elated and exclaimed." "We are like clouds charged with rain as it regards deliberating one conclusive reasonings; but ah! this man has come among us like a violent gust of wind." "Listen therefore to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

नास्तिकपुनःकथनं ।

किञ्च अहिंसा परमोधर्मः पापमात्मप्रयोजनं ।
अपराधीनता मुक्तिः स्वर्गोऽभिलषिताशनं । स्वदा
रपरदारेषु यथेच्छं विहरेत् सदा । गुरुशिष्यप्रणा
लीञ्च त्यजेत् सहितमाचरन् ॥ ३१ ॥

The Nâstika.

31 "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of the sensual passions ought to be free from ceremonious

restriction. There is no need of any distinction as to priests or disciples ; and if you are desirous of being happy, you will do well to adhere to all this."

तार्किकः सोपहासं ।

साधु रे साधु यदि प्रत्यक्षान्यन्नमानं तर्हि भवा
दृशेदूरविदेशमागते चरन्तु वैधव्यविधानमङ्गनाः ।
अदर्शनेनैव यतः शरीरिणो विदेशयानस्य मृतेष्व
तुल्यता ॥ ३२ ॥

The Târkaika.

32 " He replied sarcastically." " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

नास्तिक उवाच ।

अहो मृतस्य नपुनर्दर्शनमिति निश्चयः शरी
रादिनाशस्य स्वयमेव साक्षात्कृतत्वात् । विदेशंगत
स्य तु पुनर्दर्शनसम्भावनास्तीति नसाम्यम् ॥ ३३ ॥

The Nâstika.

33 " Is it not wonderful to compare nonentity to a want of presence ? for when one is alive, there is a hope of seeing him ; but not when he is defunct."

तार्किक उवाच ।

कथमुत्कटकोटिकसम्भावनया नार्त्तिर्भवति । ३४

The Theologist.

34 " Why may not absence from sight be supposed absence from the body, as the weighty cause of lamentation ?"

नास्तिक उवाच ।

पत्रादिद्वाराऽधिगतवार्त्तानां कथमार्त्तिः ॥ ३५ ॥

The Nástika.

35 " Receiving tidings by means of letters, (of a person's existence) creates no ground of anxiety (about him)."

तार्किक उवाच ।

स्वागतमेव तर्हि अनुमानमपि प्रमाणं यत्तदो
यत्तिष्यादिना जीवतस्तस्यावधारणेन नार्त्तिर्भवति ।
एवं शब्दस्याप्यप्रमाणे आप्तवाक्यादौ विश्वासाभा
वान्निखिलप्रवृत्तिनिरोधः स्यात् । स्याच्च भवा
दृशां मुक्तैव श्रेयसीति शब्दोपि प्रमाणत्वेन लोका
र्य्य एव श्रीमद्भिः ॥ ३६ ॥

The Tárkika.

36 " Well, now the supposition is proved ; because only by hearing tidings, you have granted ones being alive may be believed, why then are not the words or tidings of Prophets semilarly considered valid ? Otherwise, all the practical life would be annihilated ; therefore the silence of persons like you will be better ; and words and tidings must by you be accepted as proofs."

नास्तिकः सत्तामं ।

भवतु नामानुमानं शब्दोपि प्रमाणं तथापि क
थमोश्वरादिसिद्धिः ॥ ३७ ॥

The Nàstika.

37 " With much confusion made this acknowledgment. " Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved."

तार्किक उवाच ।

कार्याद्यैरनुमीयते स भगवान् कार्यञ्च सृष्ट्या
दिकं । नास्ते चेदयमीश्वरः कथमहो सृष्ट्यादिकं जा
यते ॥ ३८ ॥

The Tàrkika.

38 " Divine power is manifested in his supernatural works ; and if a Creator is disowned, who could have been the projector of this grand universe ?"

नास्तिक उवाच ।

का सृष्टौ परिदेवना यदि पुनः पित्रोरपत्योद्भवः
कुम्भाद्याः प्रभवन्ति सन्ततममी तत्तत्कुलालादि
तः ॥ ३९ ॥

The Nàstika.

39 " Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots."

तार्किक उवाच ।

सत्यं सत्यं कर्त्तारौ पितरौ सुतस्य कलसादीनां
कुलालादयः कर्त्तारो हि यथा तथास्ति कतमः
कर्त्ता वने शाखिनां ॥ ४० ॥

The Tàrkika.

40 " It is true our parents are the sole cause of our

birth, as potters are of vessels; but may it be asked, who planted trees in the forest, and what is the cause of their production?"

नास्तिक उवाच ।

जायन्ते स्वतएव ते खलु यथा खेदोद्भवाः प्राणि
नः ॥ ४१ ॥

The Nástika.

41 "Who was the cause of life, in such insects as come into existence through perspiration?"

तार्किक उवाच ।

स्यादित्यं यदि तद्विनैव पितरौ पुत्रः स्वतो
जायतां ॥ ४२ ॥

The Tàrkika.

42 "If plants grow by nature, why is not offspring produced from parents?"

नास्तिक उवाच ।

केषाञ्चिद्देहिनामयं स्वभावो यत् स्त्रीपुरुषसं
सर्गादेवोत्पत्तिः यथा मानुषपशुपक्षिणां । केषाञ्चित्
पुनर्विनैव शुक्रशोणितसम्पातं खेदादिना यथा म
शकादीनां । केषाञ्चित् पुनर्बोजजलभूमिविशेष
संसर्गेण यथा गुल्मतारुशस्यादीनां । तथाहि कान
नवासिनामपि तेषां यदृच्छ्या पततामिह वारिद
वारिचितिसंसर्गादवाधैवोत्पत्तिरिति स्वभावएव वि
लक्षणानेककार्योत्पत्तौ कारणं ॥ ४३ ॥

The Nástika.

43 " There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as musquetoës, which are produced by perspiration; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

तार्किक उवाच ।

सत्यं स्वभाव एवायं । परन्तु । समालिकः केलि
महोमहोरुहां प्रसेचनार्थं घटको यथाम्बुनः । त
थास्तिको वन्यकृते पयोमुचामचेतनानां घटकः सचे
तनः ॥ किञ्च ॥ असौ स्वभावः स्वस्वरूपः कश्चि
दपरो वा । नाद्यः । स्वस्यैव स्वं प्रतिकारणत्वप्रस
ङ्गात् । नापि द्वितीयः भवन्मते देहभिन्नाभावात् ।
यदि देहभिन्नेऽपि कश्चिद्विलक्षणसकलकार्यकारी
स्वीक्रियते तर्हि स एवास्माकमेश्वरः । अतएव न
द्वितीयः पक्षः ॥ ४४ ॥

The Tárkika.

44 " It is true, every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides? As to nature, it has no power to originate a mortal soul; but as to the source generally known by the name of God, he is without shape and governs all; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

नास्तिक उवाच ।

इयानेवावयोर्मतभेदः यद्भवानीश्वरमीकं नित्यं

देहयतिरिक्तं विलक्षणाखिलकार्यकारिणं ब्रवीति।
अहं पुनर्विलक्षणसकलकार्यकर्तृन्नित्यान् देहयति
रिक्ताननन्तानङ्गीकरोमीति ॥ ४५ ॥

The Nâstika.

45 " Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our ownselves to be the authors of our happiness or sorrow in the world."

तार्किकः सहासं ।

धन्या भवन्तो यदनन्त कर्तृननन्तकार्यप्रति
कीर्त्तयन्ति । वयं वदामः खलु सर्वकार्यकर्त्तारमेकं
परमेशमेव इत्यनयोर्मतयोः श्रेयः पर्यलोचनं खलो
चनैर्भवद्भिरेव करणीयं ॥ ४६ ॥

The Târkika.

46 " He laughed and said the following words:"

" Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a divine being as the Creator of all things, and it is for you to judge whose postulates are superior."

नास्तिकः सङ्कुचितमुखः ।

भवतु लाघवादेकएव कर्त्ता । परमस्य नित्य
तायां किंमानं ॥ ४७ ॥

The Nâstika.

47 " He at last admitted the being of an Almighty ruler ; but denied the belief of eternity."

तार्किक उवाच ।

यद्यसावनित्यः कस्तस्य उत्पादको नाशको वा
अस्ति चेत्कश्चित्तादृशोऽप्येकस्तस्याप्यनित्यत्वे अनव
स्थाप्रसङ्गः । नित्यत्वे च स एवास्माकमेश्वरः । ४८ ।

The Târkika.

48 " If there be no perpetuity in the divinity, who could be the Creator and Destroyer of the universe ? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes ?"

तार्किक पुनः कथनं ।

इत्याकर्ण्य तूष्णींभूते नास्तिके पुनराह तार्किकः
विनाधर्माधर्मैरचयति कथम्वा स भगवा निहा
नन्दङ्क्षेऽप्यचित्तमहोजीवमखिलं । जगत्स्रष्टुः सृष्टिं
किमपि समदृष्ट्यारचयतो न रागो न द्वेषः क्वचि
दपि जने तस्य जयति । एवं यदि स्वर्गनरकादिकं
नास्ति तदा भवानपि कथं चैत्यवन्दनादौ प्रवृत्तो
हिंसातो विभेति । नहि विनाभयाभिलाषौ प्रवृत्ति
निवृत्तौ ॥ ४९ ॥

The Nâstika.

49 " He remained silent, and the Târkika persevered in his judicious reasonings thus : " The world has not surely been created free of vice and virtue by an all-wise ruler, for we rational beings are subject both to pain and pleasure ; but as God is neither wrathful

nor malicious towards any of his creatures, he views all with the same beneficent eye and if you say there is no heaven, nor perdition, why then do you revere the Vata * tree, and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

तार्किकपुनःकथनं

तत् फलमपि नैहिकं अननुभूयत्वात् । तस्मात् पारलौकिकमेव स्वर्गनरकादिरूपं । फलजनकावपि धर्माधर्मौ नेह जन्मन्येव कृतौ जन्मतएव फलोदयात् । तस्मादस्येव जन्मान्तरं । धर्माधर्मौ पुनः प्रतिपादयन्तीश्वरकृतश्रुतिः तदनुयायिमुनिप्रणीतस्मृतिपुराणादय इति । वेदविहितैहिकफलकारित्यभिचारादिकर्मभिर्जायमानवृष्टिशुच्येदादि रूपफलैः पारलौकिककर्मणः साफल्यमनुमीयते ॥ ५० ॥

The Tárkika.

50 " Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled Vêda, Purâna, and Smriti, said to have been drawn up by the command of the deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

तार्किकपुनःकथनं ।

एवं एतदभिहितग्रहणग्रहोदयादिदर्शनात् तत् दर्शिताखिलवस्तुनः प्रामाण्यं सिद्ध्यति ॥ ५१ ॥

* Ficus Indicus.

The Tárkika.

51 " By the knowledge of astronomy men predict eclipses either of the sun or moon, and the rising of planets."

नास्तिक पराभवः ।

वाङ्मेपुनः शुद्धिविहीनबुद्धौ वा विस्मिते विस्मृत
बुद्धशस्त्रेसोस्त्रासहासेषु सभाश्रितेषु भूयःस विद्वान्
विजयी जगाद ॥ सिद्धोऽयं परमेश्वरः प्रभुतया सर्ग
स्थितिध्वंसकृन्नित्यो नित्यमतिर्गतिस्तनुभृतां कुर्याज्ज
गन्मङ्गलं । जेतारो वयमद्यनास्तिककुलप्रध्वंसना
द्वेषिणो जानीमः सहसापरानपि पराभूतास्तदीये
च्छया ॥ ५२ ॥

The Nástika.

52 " He was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Tárkika began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed."

वैष्णव उवाच ।

अथ प्रभुणादिष्टः स्वमतमाह वैष्णवः । नाराय
णाराधनमन्तरेण यो मुक्तिमाकाङ्क्षति जीवलोकः ।
पोताधिरोहणे विनैव सोपि पयोनिधेः पारमपि
प्रयातु ५३ ॥

The Vyshnava.

53 " In obdienee to his spiritual guide, now declared

his opinion. "He who wishes to obtain salvation without offering adoration and sacrifice to Náráyana (the Almighty ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff."

शैव उवाच ।

सेत्वादिभिश्चेशुकुपोपपन्नैरन्यैरुपायैरपि निर्विक
ल्पं । पोताधिरोहेण विनैव कोपि रामादिवत् सागर
मुत्तरन्ति ॥ ५४ ॥

The Shyva.

54 "Mortals either by the mercy of God or by erecting a bridge, cross over a gulph, as is exemplified in the history of Ráma, who was the majestic ruler of Ayôdhiya."

रामोपासकः ।

अचान्तरे रामोपासकः । रामेति यन्नाम जनाः
स्मरन्तः संसारवारां निधिसुत्तरन्ति । सकस्य वेशस्य
कृपानुविष्टो बबन्ध सेतुं जगदेकनाथः । महान्मुरा
रैरपरो न कश्चित्तस्यापिरूपाणि बहूनि सन्ति । रूपेषु
तेष्वप्युपपन्नशीलान्न रामचन्द्रादपरो गरीयान् । ५५ ।

The Follower of Ràma.

55 "He who attempts to pronounce even the name of Ráma, is translated from this unsettled ocean: Ráma is universally known as the self-created deity, and the preserver of the world; and what cause can he have to seek the aid of any other being to erect the mole or dam? since it is he alone who goes by the name of Murári, and appears in such a variety of shapes."

ADVERTISEMENT.

This tract contains a brief account of the mode of
Gentle worship, as well as of the discussions kept up
among different sects of Hindus, in support of the self-
existence of the Supreme Creator.

The Translator of this work, has to acknowledge the
valuable assistance he had received from several of his
learned friends in the progress of the first translation, and
more particularly from his much esteemed Cousin, Baba
Kishan Chandra Ghosh.

The tract is taken from an original Sanskrit Work by
Gururaj, the "Pundit of Gwalior," written upwards of
100 years ago, and is rendered into English in the hope
that many may feel delighted and instructed at the perusal
of a production which contains so much relative to the
belief and religion of the Hindus.

The present edition in English and Sanskrit printed in
the Sanskrit character, has been made at the sugges-
tion of Mr. G. F. Trevelyan, the Deputy Sec. to the Govt.,
and highly approved by Mr. Secretary W. H. Macpherson,
and Capt. A. T. Fraser, A. D. C. for the better understanding
of the inhabitants in the Upper Provinces; which the
Translator trusts will be liberally accepted.

KALIE KUNJER.

SHOBA BAZAR
the 23d April 1824.

The name of a Translator of this Work is not on the back of the title
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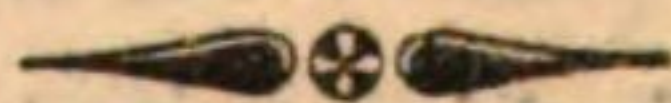
VIDVUN-MODA-TARANGINEE.



It is related that in former times, there lived a king whose name was Vikrama Séna. On one occasion, he gave an entertainment, at which were present ministers, priests, friends, and Panditas of several classes, whose qualifications were of the first order, like those of Indra.

When persons of different faith appeared there in succession, one of the courtiers (who was a man of superior virtues,) began to introduce them to his majesty by giving a description of all the holy performances belonging to their respective creeds; they then commenced in turn to bless the king in reciting their own composed benedictory stanzas.

After which, there arose a religious discussion on the existence of the Supreme Creator.



विद्वन्मोदतरङ्गिणी ।

वैष्णव आगतः ।

अथ सर्वे समाहूताः पुरुहूतपुरोहिता इव वि
द्वांसःक्रमशः प्रविशन्ति स्म । तत्र प्रथमतः प्रविशन्तं
वैष्णवमालोक्यकोप्येकःसकलज्ञानाभिज्ञो विदित

परमतत्त्वो निजगाद प्रभुं प्रति ॥ आनासमूर्द्धतिलको
 बहुशङ्खचक्र पद्माङ्कितोज्ज्वलवपुर्धृतपीतवासाः ।
 कण्ठे ललासतुलसीखजसादधानः श्रीमानयं हरि
 कथां कथयन्नुपैति ॥ प्रविश्य च सः ॥ ईषन्मीलितलो
 चनो दृढतरप्रावद्वयोगासने यद्गङ्गादिसुरेन्द्रवन्दि
 तपदः शम्भुः स्वयं ध्यायति । वैकुण्ठैकनिकेतनं जग
 दभिधाप्य स्थितं लीलया तद्गङ्गाख्यवपुः सदैव
 मुदितं चेतः समालम्बतां इत्युचे ॥ १ ॥

Enters Vyshnava.*

"He is marked with Tilaka, that is, with the mark of his sect on his nose, and has several dots † upon his body; he wears a yellow coloured cloth, and has a wreath of Tulasí ‡ round his neck; he utters incessantly the name of Hari, the Supreme Being, and taken his seat, he pronounces the following benediction on your highness."

BENEDICTION.

I "May he whose foot is venerated by Bramhà, Indra, and Mahádéva, who by sitting in a corner of Vykunt,ha, || pervades every other spot, and whose immortal frame is called Bramhá, illumine your reasoning faculty."

* The follower of Vishnu.

† Made of Shankha (Shell), Chakra (Disk), Gadà (Mace), and Padma (Water-lily).

‡ The name of a plant (Ocymum sanctum) held in religious veneration by the Hindus.

|| The Paradise of Hindus.

शैव आगतः ।

अथायान्तं शैवमालोक्याह सः । श्रीमानसावेति
जटालमौलिर्याघ्रत्वगालम्बितमध्यभागः । विभूतिसं
भूषितभास्वदङ्गे रुद्राक्षमालाकलितोर्ध्वदेहः ॥ प्रवि
श्य च सः ॥ यं गायन्ति सदा समस्तनिगमा ध्यायन्ति
यं योगिनो यस्याज्ञा मधिगत्य दैवतगणाः कुर्वन्ति सृ
ष्ट्यादिकं । सोऽयन्त्वामवतान्निराकृतिरपिचातुं जगत्
साकृतिर्ध्यायन् खं स्वयमेव सर्वजगती शिचाकरः
शङ्करः इत्युचे ॥ २ ॥

Enters Shyva.*

“His head is covered with matted hair, his waist girded with tiger skin, and his body decorated with Vibhūti, † from the upper part of which, is seen suspended a garland of Rudrāksha. ‡ ”

BENEDICTION.

2 “ May he whom the Védas§ always sing of, and the Yôgis or devoties constantly contemplate ; by whose authoritative command deities are created, protected, and destroyed ; He who, though be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflection is his own glorius self and who enlightens the world, preserve your life from danger.”

* The follower of Shiva.

† The ashes of ox-dung.

‡ A tree, the fruit of which is used by Hindus to make rosaries, *Elæocarpus ganitrus*.

§ Rikha, Yayuha, Sama, and Atharva,

शक्त आगतः ।

अथायान्तं शक्तमालोक्याह सः । जवापुष्पं
 मूर्द्धि खज मुरसि मल्लीसुमनसां ललाटे प्यारक्तं
 तिलकमनुलिप्तं मलयजं । दधानः सानन्दं निज
 हृदि परब्रह्मसहिषीं समायातः साक्षादपर इव
 वाचस्पतिरयं ॥ प्रविश्य च सः ॥ यामासाद्य विधी
 यते हरिहरब्रह्मादिभिर्दैवतैः स्वीयं स्वीयमतीव
 दुष्करतरं कर्म क्षणालीलया । सा दुर्गा भवभीति
 रीतिशमनी लोकत्रयत्रायिणी भूयाद्दः प्रतिपक्षप
 क्षदलनी वाञ्छाफलोत्सासिनी इत्युच्ये ॥ ३ ॥

Enters Shákta.*

" His head is crowned with a beautiful red flower called Javà ; his neck adorned with a garland of crimson flowers ; and his brow painted with horizontal lines of red sanders. He makes Bhagavatí (the wife of Shiva) the real object of his meditation, and is equal to Váchaspati† in knowledge."

BENEDICTION.

3 " May all your desires be realized by the favour of that Durgá, through whose assistance Hari-Hara, Bramhá and others, perform their respective arduous tasks in a moment without any trouble, and who is the author of the redemption of the universe, the only Goddess who has the power to remove worldly calamities and to vanquish and overcome enemies."

* The follower of Shakti, the wife of Shiva.

† The master of speech, one of the names of Vrihashpati.

हरिहराद्वैतवादी आगतः ।

अथायान्तं हरिहराद्वैतवादिनमालोक्याह सः ।
अथमितस्तुलसी दलमालया कलितभस्मललाम
कलेवरः । हरिहरौ शरणोकरवाणिता विति विभा
वनभाषणतत्परः ॥ प्रविश्य च सः ॥ ब्रह्माविष्टम
नाः सदैव कमलासक्तो विषादोविभुःकावासोऽथ
विभूतिमान् गिरिवराधारोऽभयावल्लभः । सर्पाधी
शङ्खरो विपुङ्गवचरो लोकत्रयानन्दको भूयाद्वो हृद
यङ्गतः प्रतिलवं कृष्णोऽथवा शङ्करः इत्युच्ये ॥ ४ ॥

Enters Hari-Hara Advytavádí.*

"His neck is decorated with rosaries of holy basils, and his corporeal frame besmeared with ashes; he is well skilled in pronouncing the names of the two Gods, who are the objects of his adoration."

BENEDICTION.

4 "May your heart be the perpetual receptacle of Krishna and Shankra whom Bramhá constantly contemplates, and who is either the lover of Lakshami, the Goddess of Fortune, or is pleased with the flower called padma or water-lily; who is purely bright, or the drinker of mortal poison; who is the sole lord of the universe, or is that on which the sun exercises his powers; § who commands immensity of fortune, or has his body embellished with

* The follower of both Krishna and Mahádeva as one person.

§ According to Hindu mythology Shiva has three eyes, in one of which the sun sparkles, in another the moon, and fire in the third,

Vibhūti ; who is the possessor of the mountain Gôvardha-
na, or whose habitation is in Kylāsa ; * who is the great
governor of Dwārakā † or the husband of Durgā ; who
holds in his hand the deified serpent Ananta, or has that
which is called Kālīā for the ornament of his luminous
body ; who rides either on Garura ‡ or on a Bull ; and who
is the only source of universal bliss.”

नैयायिक आगतः ।

अथायान्तं नैयायिकमालोक्याह सः । परिक
ल्पिततर्कपरम्परया विदुषः कलयन्सृणुतुल्यतया ।
अयमेति गिरामधिदेवतया सहितोरसनापरिखेलि
तया ॥ प्रविश्य च सः ॥ यः सृष्टिस्थितिसंहतीर्वित
नुते ब्रह्मादिमूर्तिचिकैर्यस्याधीनतया स्थितानि
सदसत्कर्माण्यपि प्राणिनां । नित्येच्छाकृतिबुद्धि
मानथपरो जीवात्परात्मा स्वयं सोऽयं वो विदधातु
पूर्णमचिराच्चेतोगतं यद्भवेत् इत्यचे ॥ ५ ॥

Enters Nyāika. §

“ On his tongue Sharaswatī, the Goddess of speech, and
eloquence, appears as it were to sport ; he looks upon all,
himself excepted, as a straw in point of knowledge.”

BENEDICTION.

5 “ May the desire of your heart be granted through

* The Paradise of the Hindus, the dwelling place of Shiva or the
lofty mountain on the great range of Mas or Himālaā.

† The name of a city renowned in Hindu writings as the resi-
dence of Kṛiṇnas.

‡ The regent of birds, according to Hindu mythology.

§ The student in philosophy.

the kindness of him, who having created Bramhá, Vishnu, and Mahéshwara, allotted to them the power of creating, protecting, and destroying, who has appointed good and evil for the human race, and exists perpetually an upright, and an all-wise Being, far above the earthly mortals."

मीमांसक आगतः ।

अथायान्तं मीमांसकमालोक्याह सः । वेदार्थ
सार्थेषु गताभ्यकारो ददप्रतो यज्ञगृहीतदीक्षः । अ
सौ ददत् कर्मविधानशिक्षां समेति शिष्येषु सुशिक्षि
तेषु ॥ प्रविश्य च सः ॥ येनाभवच्छतमखोऽधिपतिः
सुराणां येनाप्ययं दिनकरोऽधिपतिर्ग्रहाणां । त्वये
न भूमिवलयेऽधिपतिर्नराणां तस्मिन् पुनर्भवतु कर्म
णि ते प्रयत्नः इत्युचे ॥ ६ ॥

Enters Mīmāṃsaka.*

"This individual by being diligent in the performance of such duties as are ordained in the Vēdas, had darkness dispelled from his mind. He used to perform strictly and unceasingly all the acts of devotion ; by holy sacrifices he had acquired the initiatory incantation ; and is continually engaged in instructing his learned pupils."

BENEDICTION.

6 "May your heart be inclined to those actions, by the performance of which, Indra has arrived at the rank of

* The professor of those philosophical systems of the Hindus.

supreme authority over the deities ; by which the ruler of day has obtained the power of controlling the planets ; and by attempting to do which, you yourself have gained the influence you now possess over the subjects of this vast empire."

वेदान्ती आगतः ।

अथायान्तं वेदान्तिनमालोक्याह सः । पोताधि
रूढो भुवनाम्बुराशौ समस्तभोगैकनिरस्तचेताः । अ
स्मान्परिचातुमयं पुरस्तात् काषायवासाः समुपैति
दण्डी ॥ प्रविश्य च सः ॥ यस्मिंस्तैलोक्यमेतन्महसि
दिनपतेर्वारिवद्भासमानं त्वञ्चाहञ्चायमित्यं व्यवह
रति यदज्ञानतः सर्व्व एव । विज्ञानानन्दरूपं विमल
मविदितं सर्व्वगाम्यद्वितीयं नित्यं चापेत्य मायां कल
यतु सहसा तद्भवान् स्वस्वरूपं द्रष्टुचे ॥ ७ ॥

Enters Vydāntika §

" Having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sack cloth for our sakes."

BENEDICTION.

7 " May your mind be freed from illusions, and become duly enlightened by ready understanding : May you have right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the *one* God, whose sun-like spirit floats upon the

§ The student in Vēdas,

waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all present, is forgotten."

सांख्यपातञ्जलवेत्तारा वागतौ ।

अथायान्तौ सांख्यपातञ्जलवेत्तारौ वीक्ष्याह
सः । इमावुभौ पूर्वशरीरमांससत्त्वा बधःशरीरेऽधिकशु
ष्कता गतौ । समानभावौ सितनिर्मलेक्षणौ समा
गतौ धामनिधौ सुयोगिनौ ॥ प्रविश्य च तौ ॥ पद्म
पत्राम्बुनिर्लेप पुरुषस्यानुकारिणौ प्रकृतिस्ते महत्त
त्वं संवर्द्धयतु सर्वदा इत्युचतुः ॥ ८ ॥

Enters Sāṅkhyā and Pātanjala.*

"These men you perceive have the upper part of their bodies very full and robust, whilst the lower part is quite shrivelled; their eyes are of a pure white colour and they are real devotees."

BENEDICTION.

8 "May your glory be ever preserved by the goodness of that Being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority."

पौराणिक आगतः ।

अथायान्तपौराणिकं वीक्ष्याह सः । प्रवाचको
ऽयं प्रखरः प्रवक्ता जिह्वाग्रसंसर्पिकथाप्रवाहः ।

* The former a believer in the Sāṅkhyā philosophy, which maintains the doctrine of one ever present existing God; the latter a believer in Pātanjala, or one of the six schools of philosophy among the Hindus.

प्रशान्तचेता धृतशुद्धवासाः समागतः सन्ततधर्म
कर्मा ॥ प्रविश्य च सः ॥ वेदा येन समुद्धृता वसु
मती पृष्ठे धृताप्युद्धृता दैत्येशो नखरैर्हृतः फणि
पतेर्लोकं बलिः प्रापितः । आऽचचा जगती दशा
स्यरहिता माता कृता रोहिणी हिंसा दोषवती
धराप्यथवना पायात् स नारायणः इत्युचे ॥ ९ ॥

Enters Powrànika.*

* This person is so elegant a speaker, that Saraswati, or the Goddess of Arts is accustomed to manifest herself in his speech ; his memory is likened to a sharp instrument, he is always occupied in religious duties, and engages in nothing else and habited in clean apparel."

BENEDICTION.

9 " May that Nàráana† who sought out the Vēdas from the unfathomable ocean ; (1) who supports the earth ; (2) and formed the universe anew ; (3) who destroys the Genii with the nails of his fingers ; (4) who brought the Vali

* The professor of the Purānas, or the ancient history of the Hindus.

† The name of Vishnu, who was in being before all worlds, and who moved upon the waters of the creation.

(1) Here the author uses in his Slóka the names of Vishnu, who assumed ten embodied shapes ; Matsya Avatàra ; Fish or Triton.

(2) Kúrma Avatàra ; the Tortoise.

(3) Varáha Avatàra ; the Boar.

(4) Nara-Singha Avatàra ; one part of the body like Nara, a man, and the other like Singha, a lion.

Rāja into the subterraneous region; (5) who entirely overthrew the race of Kshétri; (6) who freed the world from Ravana; (7) whose mother was the illustrious Rôhini; (8) who considered envy to be an evil act; (9) and who crushed almost all the Yavana, or impure sects; (10) may this powerful deity, preserve your life and kingdom."

ज्योतिर्विदागतः ।

अथायान्तं ज्योतिर्विदमालोक्याह सः । ज्योतिर्विदेश विदिताखिलकालतत्त्वः सत्त्वानुकल्पनकृते कृतदूरदृष्टिः । जानन्ननेकविधभूतभविष्यदादि सर्वज्ञकल्पपरिकल्पितधीरूपैति ॥ प्रविश्य च सः ॥ सूरः शूरपदं रुचिं हिमरुचिः सन्मङ्गलं मङ्गलो बोधं बोधन आतनोतु ललिता वाचश्च वाचस्यतिः । काथः काथकलाकलापनिरतिं मन्दो द्विषन्मन्दतां दुष्टेषु तमस्तमो जयकरीं केतुश्च केतुश्चियं ॥ इत्युचे ॥ १० ॥

Enters Yôtish-vértà.*

"To him are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past, and the future."

BENEDICTION.

10 "May the Sun confer on you the dignity of heroism;

(5) Vāmana Avatāra; Dwarf.

(6) Parusharāma Avatāra; or Axe-bearer.

(7) Rāma Avatāra.

(8) Balarāma Avatāra.

(9) Buddha Avatāra.

(10) Kalkī Avatāra.

* The Student of astronomy and astrology.

May the Moon fulfil all your desires; May the planet Mars prosper your health; and Mercury increase your understanding; and Jupiter redouble your eloquence; and Venus impart to you the knowledge of poesy; and Saturn remove all evils from your destiny; on the other hand, may Rāhu* cause gloom to cover and overwhelm all your enemies; and Kétu† grant that victory may ever attend your royal standard."

वैद्य आगतः ।

अथायान्तं आयुर्वेदविदमालोक्याह सः । वैद्यो
ऽनवयः स्वर्णैरगाधैः सिञ्चन्निवेन्दुः सुधया जगन्ति ।
स्फुरद्भुजामायुरिव प्रदीप्तं बाधेरतिबाधिरिवाय
मेति ॥ प्रविश्य च सः ॥ प्रजाचकोरायितदृङ्म
गाङ्ग रूपेण कामेश्वरतुल्यमूर्ते । स्वस्त्यस्तु ते सर्वरसाय
नित्य मध्येक चिन्तामणये वृषाय ॥ इत्युचै ॥ ११ ॥

Enters Vydyā ‡

"He is possessed of excellent qualities, and is accustomed to administer to the afflicted some healing medicine like nectar which is pleasant as the moon which delighteth the world by her sparkling beams; he is so skilful in his profession, that all external maladies are removed by his prescriptions."

BENEDICTION.

11 "The subjects of your royal highness include the

* The ascending node or dragon's head.

† The dragon's tail or descending node; a comet; an ensign of flag.

‡ The Physician.

feathered tribe called Chakóra; ‡ your majestic sight is truly compared to the serene moon, and the air of your kingly person is similar to the beauty of Cupid; therefore may you be always prosperous, and in a condition to enjoy earthly benefits, and like the inestimable gem termed Chintamani* for the sake of your poor supplicants."

वैयाकरण आगतः ।

अथायान्तं वैयाकरणमालोक्याह सः । आलापकालापकदुर्गसिंहे यः काशिकायामपि काशिकेशः । शेषावतारश्रुतपूर्वकीर्तिः स एष वैयाकरणोऽभ्युपैति ॥ प्रविश्य च सः ॥ आख्यातकीर्तिचयतद्धितसर्वलोक सत्कर्मकारकसमासनसन्निविष्ट । सत्सन्धिकुङ्कुव परोद्धतदुर्गसिंह विक्रान्तिमेहि वह पाणिनिविष्टभावं ॥ इत्युच्यते ॥ १२ ॥

Enters Vyākaraṇa.†

" His knowledge in Grammar equals that of Durgá Singha, the commentator on the philological work called Kalápa; and is equal to that of a certain author known by the name of Mahēsha: he is well versed in that science which is called Phani-bhāshá.§ and is much renowned in the world for his philosophical attainments."

BENEDICTION.

12 " O Sovereign ! may the fame of your bounty be so

* A fabulous gem supposed to furnish its possessor with whatever he may think of.

‡ Which is said to be highly gratified with the light of the Moon. (Tetrao rufus, Lin. Perdix usa, Lath.)

† The Grammarian.

§ The language of serpents.

diffused throughout the world, that no soul may remain insensible to your wisdom; yea, may the inhabitants of the globe be altogether favourable to your happiness, and may you be the doer of good deeds, as well as the defender of your royal throne; may you moreover be the object of friendship with the great, and become as a powerful lion in the castle of your antagonists; and finally may the various rarities presented to you by different individuals be thought worthy of your acceptance."

आलङ्कारिक आगतः ।

अथायान्तमालङ्कारिकमहाकविमालोक्याह
सः । वृत्तरीतिकलनैकदक्षिणो गद्यपद्यरचनाविच-
क्षणः । एष पश्य पुरतो महाकविर्नर्तयन्निव समेति
भारतीं ॥ प्रविश्य च सः ॥ शृङ्गारहास्यसहिताद्भुत
रौद्रवीराः संप्राप्य कालमुचितं भवतो भवन्तु । किञ्च
द्विषां गिरिदरो विनिवासभाजां वीभत्सभूरिकरुणा
भयशान्तयः स्युः ॥ इत्युच्यते ॥ १३ ॥

Enters Alankārika.*

* This person is highly adorned with poetical genius and knowledge, and is the best scholar in respect of composition whether in prose or verse."

BENEDICTION.

13 " May you live long to enjoy every earthly gratification, to diffuse exhilarating and joyous sentiments, to be delighted by preternatural works, to elevate your mind by attainments in magnanimity and heroism; and

* The Student of Rhetoric.

may your rivals who have taken their flight into the mountain caves, live to suffer from the calumnies, the perils and the turbulence which their deeds have deserved."

नास्तिक आगतः ।

अथायान्तं नास्तिकमालोक्याह सः । सम्मार्जित
क्षितिन्यस्त पादो हिंसाभयादयं । नास्तिकोऽच
समायाति समुक्षुञ्चितमूर्धजः । प्रविश्य च सः ॥
देवानर्चय सच्चय प्रतिदिनं पुण्यानि जन्मान्तरेभोगा
य प्रयतो महाक्रतुविधौ स्वर्गाय हिंसां कुरु । इत्थं
वञ्चकवञ्चनोत्पथगता बुद्धिस्त्वदीया चिरा दप्रत्यक्ष
पदार्थसार्थरहितं पन्थानं सारोहतु ॥ १४ ॥ इत्युचे ॥

Enters Nástika.*

"This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect; with his hair dishevelled."

BENEDICTION.

14 "Alas ! how has the heart of your majesty been misled by adhering to the sayings of treacherous people; your majesty pays homage to mere idols, and thinks, that by doing so, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your majesty everlasting bliss ! May your majesty then be just and upright, by following the path of true wisdom."

सुभ्यगण उवाच ।

अथ सर्वे सोपहासं सामाजिकाः । आः
पापो दुरात्मा कासौ कुत आगत इति प्रकटं
जगदुः ॥ १५ ॥

The Courtiers.

16 On hearing this, justly ridicule the man, and express their detestation of his impiety:—

“O vile infernal creature, whence comest thou!”

नास्तिक उवाच ।

अथ नास्तिकः आः पापोऽहं भवन्तः पुनः पुण्य
शीला ये निरर्थकं घ्नन्ति पशून् ॥ १६ ॥

The Atheist.

16 “Am I considered a sinful being, whilst you delight in slaying harmless animals and pretending to meritorious actions?”

मीमांसक उवाच ।

मीमांसकः साटोपं । स्वर्ग्या गतिः क्रतुहतस्य
पशोश्च तस्य तृप्यन्ति दैवतगणाः परिवारवर्गैः । स्व
स्यापि वाञ्छित फलानि भवन्ति नूनं पापाय किं भव
ति तद्विधिजातहिंसा ॥ १७ ॥

The Mīmāṃsaka.

17 “To slay beasts for holy sacrifices, cannot be called an impious act, because by so doing, the deities become appeased and cause us to obtain whatever may be desired; moreover, this act is sanctioned in the Védas, and can not therefore be termed evil.”

नास्तिक उवाच ।

स्वर्गः कुत्र च कुत्र दैवतकुलं कुत्राथ जन्मा
न्तरं ॥ १८ ॥

The Nāstika.

18 "What folly is it to say that there are heavens, deities, and another state of existence?"

मीमांसक उवाच ।

अहे वेदपुराणमध्यवित्सद्वस्तूनि किं निन्दसि ॥ १९ ॥

The Mīmāṃsaka.

19 "Alas! on what ground can the ordinances in the Védas and Purāṇas be considered absurd!"

नास्तिक उवाच ।

प्रामाण्यं किमु यान्ति वच्चककृता वेदाः पुराणा
दयो ये चातीन्द्रियसर्व्ववस्तुकथया वच्चन्ति सर्व्व
जगत् ॥ २० ॥

The Nāstika.

20 "The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

मीमांसक उवाच ।

कथमहे विनैव ख कर्म सुदुःखादिभोगी पुरु
षः ॥ २१ ॥

The Mīmāṃsaka.

21 " Without holy actions no soul can expect ease, or avoid affliction."

नास्तिक उवाच ।

अहो कुत्र कर्म केन दृष्टं कदा केन बोपार्जितं
जन्मान्तरे कृतमिति चेत् तदेव नास्ति प्रमाणाभा-
वात् । सुखदुःखादिकं पुनः प्रवाहधर्मतया शरी-
रिणा मनियतं । वस्तुतो जगदेतदसदिति सर्वं मिदं
भ्रमएव ॥ २२ ॥

The Nāstika.

22 " Alas! who has seen what are called actions? Who has laid up a store of them? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

मीमांसकपराभवः ॥

इत्याकर्ण्य चकिते तूष्णीम्भूते मीमांसके वेदा-
न्ती ॥ २३ ॥

The Mīmāṃsaka.

23 He is defeated with great agitation, and the Védānti thus proceeded.

वेदान्त्युवाच ।

अहो जगदेतन्मृषैवेति सत्यमुक्तं श्रीमद्भिः किन्तु
एकं ब्रह्म सत्यभूतमास्ते यस्मिन्नेतन्मिथ्याभूतमपि
सत्यतया प्रतिभाति ॥ २४ ॥

The Védānti.

24 " It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

नास्तिक उवाच ।

साधुसाधु किञ्चिन्मन्मतप्रविष्टोसि । परन्तु
कीदृक् तद्ब्रह्म भवतां ॥ २५ ॥

The Nāstika.

25 " May you enjoy praise for your judgment and sound reasoning ! but give us some exemplification of the divine nature."

वेदान्त्युवाच ।

क्रियाहीनमनाकारं निर्गुणं परममहः । तद्ब्रह्म
परमानन्दमबाहुनसंगोचरं ॥ २६ ॥

The Védānti.

26 " He is that Creator, who is independent of actions, formless, without the property of matter, a most excellent spirit, ever happy in himself, and out of the reach of our conception and perception."

नास्तिक उवाच ।

जगन्मृषैवेति भवन्मतञ्चेत् किं कथ्यते ब्रह्म नि
रर्थकं तत् । आकारशून्येन गतक्रियेण कर्त्तव्यमेतेन
किमस्ति लोके ॥ २७ ॥

The Nāstika.

27 " If the universe be said to be an imaginary thing, why do you vainly support your ideas of its existence?"

and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and immaterial?"

वेदान्तिपराभवः ।

इत्याकर्ण्य चकिते तूष्णींभूते वेदान्तिनि ॥ २८ ॥
संक्षिप्तं सर्वं नैयायिकं मुखमवलोकयन्ति स्म ॥

The Vēdānti.

28 " He is now defeated with surprise and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyāika."

तार्किकः साटोपं ।

कथमहो किं ब्रूते भवान् स्वमतमपरिष्कुर्वन्नेव ।
पश्य अभालयन्नेव निजोक्तिदोषानन्योक्तिसुक्ताया
तरलीकरोषि । असुन्दराक्षयमिति ब्रुवाणः का
णोहि हास्यास्पदतामुपैति ॥ २९ ॥

The Tārkaika. *

29 " He began his discourse with boast." " How strange is it, that without amending your own conduct, you detect the defect of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

नास्तिकः स्वगतं ।

आः युक्तिधारावर्षिणामस्माकं पुरतः प्रचण्डस
मोरणदूवायमुपस्थित इति चिन्तयन्नप्याह । आक
र्ण्य तावन्मतमस्माकं । न स्वर्गो नैव जन्मान्यदपि
न नरको नाप्यधर्मो न धर्मः कर्त्ता नैवास्य कश्चित्

प्रभवति जगतो नैव भर्ता न हर्ता । प्रत्यक्षान्यन्न मानं
न सकलफलभुग्देहभिन्नोऽस्तिकश्चिदमिथ्याभूते स
मस्तेऽप्यनुभवति जनः सर्वमेतद्विमोहात् ॥ ३० ॥

The Nâstika.

30 "He is elated and exclaimed." "We are like clouds charged with rain as it regards deliberating one conclusive reasonings; but ah! this man has come among us like a violent gust of wind." "Listen therefore to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

नास्तिकपुनःकथनं ।

किञ्च अहिंसा परमोधर्मः पापमात्मप्रयोजनं ।
अपराधीनता मुक्तिः स्वर्गोऽभिलषिताशनं । खदा
रपरदारेषु यथेच्छं विहरेत् सदा । गुरुशिष्यप्रणा
लीञ्च त्यजेत् सहितमाचरन् ॥ ३१ ॥

The Nâstika.

31 "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of the sensual passions ought to be free from ceremonious

restriction. There is no need of any distinction as to priests or disciples ; and if you are desirous of being happy, you will do well to adhere to all this."

तार्किकः सोपहासं ।

साधु रे साधु यदि प्रत्यक्षान्यन्नमानं तर्हि भवा
दृशेद्दूरविदेशमागते चरन्तु वैधव्यविधानमङ्गनाः ।
अदर्शनेनैव यतः शरीरिणो विदेशयानस्य मृतेऽप्य
तुल्यता ॥ ३२ ॥

The Târkika.

32 " He replied sarcastically." " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

नास्तिक उवाच ।

अहे मृतस्य नपुनर्दर्शनमिति निश्चयः शरी
रादिनाशस्य खयमेव साक्षात्कृतत्वात् । विदेशंगत
स्य तु पुनर्दर्शनसम्भावनास्तीति नसाम्यम् ॥ ३३ ॥

The Nâstika.

33 " Is it not wonderful to compare nonentity to a want of presence ? for when one is alive, there is a hope of seeing him ; but not when he is defunct."

तार्किक उवाच ।

कथमुत्कटकोटिकसम्भावनया नार्त्तिर्भवति ॥ ३४ ॥

The Theologist.

34 " Why may not absence from sight be supposed absence from the body, as the weighty cause of lamentation ? "

नास्तिक उवाच ।

पत्रादिद्वाराऽधिगतवार्त्तानां कथमार्त्तिः ॥ ३५ ॥

The Nástika.

35 " Receiving tidings by means of letters, (of a person's existence) creates no ground of anxiety (about him). "

तार्किक उवाच ।

स्वागतमेव तर्हि अनुमानमपि प्रमाणं यत्तदो
यलिष्यादिना जीवतस्तस्यावधारणेन नार्त्तिर्भवति ।
एवं शब्दस्याप्यप्रमाणे आप्तवाक्यादौ विश्वासाभा
वान्निखिलप्रवृत्तिनिरोधः स्यात् । स्याच्च भवा
दृशां मुक्तैव श्रेयसीति शब्दोपि प्रमाणत्वेन लोका
र्य्य एव श्रीमद्भिः ॥ ३६ ॥

The Tárkika.

36 " Well, now the supposition is proved ; because only by hearing tidings, you have granted ones being alive may be believed, why then are not the words or tidings of Prophets semilarly considered valid ? Otherwise, all the practical life would be annihilated ; therefore the silence of persons like you will be better ; and words and tidings must by you be accepted as proofs. "

नास्तिकः सत्तामं ।

भवतु नामानुमानं शब्दोपि प्रमाणं तथापि क
थमोश्वरादिसिद्धिः ॥ ३७ ॥

The Nàstika.

37 " With much confusion made this acknowledgment. Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved."

तार्किक उवाच ।

कार्याद्यैरनुमीयते स भगवान् कार्यञ्च सृष्ट्या
दिकं । नास्ते चेदयमीश्वरः कथमहो सृष्ट्यादिकं जा
यते ॥ ३८ ॥

The Tàrkika.

38 " Divine power is manifested in his supernatural works; and if a Creator is disowned, who could have been the projector of this grand universe?"

नास्तिक उवाच ।

का सृष्टौ परिदेवना यदि पुनः पित्रोरपत्योद्भवः
कुम्भाद्याः प्रभवन्ति सन्ततममी तत्तत्कुलालादि
तः ॥ ३९ ॥

The Nàstika.

39 " Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots."

तार्किक उवाच ।

सत्यं सत्यं कर्त्तारौ पितरौ सुतस्य कलसादीनां
कुलालादयः कर्त्तारो हि यथा तथास्ति कतमः
कर्त्ता वने शाखिनां ॥ ४० ॥

The Tàrkika.

40 " It is true our parents are the sole cause of our

birth, as potters are of vessels; but may it be asked, who planted trees in the forest, and what is the cause of their production?"

नास्तिक उवाच ।

जायन्ते स्वतएव ते खलु यथा खेदोद्भवाः प्राणि
नः ॥ ४१ ॥

The Nāstika.

41 "Who was the cause of life, in such insects as come into existence through perspiration?"

तार्किक उवाच ।

स्यादित्यं यदि तद्विनैव पितरौ पुत्रः स्वतो
जायतां ॥ ४२ ॥

The Tārṅkika.

42 "If plants grow by nature, why is not offspring produced from parents?"

नास्तिक उवाच ।

केषाञ्चिद्देहिनामयं स्वभावो यत् स्त्रीपुरुषसं
सर्गादेवोत्पत्तिः यथा मानुषपशुपक्षिणां । केषाञ्चित्
पुनर्विनैव शुक्रशोणितसम्पातं खेदादिना यथा म
शकादीनां । केषाञ्चित् पुनर्बोजजलभूमिविशेष
संसर्गेण यथा गुल्मतारुशस्यादीनां । तथाहि कान
नवासिनामपि तेषां यदृच्छया पततामिह वारिद
वारिचितिसंसर्गादवाधैवोत्पत्तिरिति स्वभावएव वि
लक्षणानेककार्योत्पत्तौ कारणं ॥ ४३ ॥

The Nástika.

43 " There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as musquetoës, which are produced by perspiration; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

तार्किक उवाच ।

सत्यं स्वभाव एवायं । परन्तु । समालिकः केलि
महोमहोरुहां प्रसेचनार्थं घटको यथाम्बुनः । त
थास्तिको वन्यकृते पयोमुचासचेतनानां घटकः सचे
तनः ॥ किञ्च ॥ असौ स्वभावः स्वस्वरूपः कश्चि
दपरो वा । नायः । स्वस्यैव स्वं प्रतिकारणत्वप्रस
ङ्गात् । नापि द्वितीयः भवन्मते देहभिन्नाभावात् ।
यदि देहभिन्नेऽपि कश्चिद्विलक्षणसकलकार्यकारी
स्वीक्रियते तर्हि स एवास्माकमीश्वरः । अतएव न
द्वितीयः पक्षः ॥ ४४ ॥

The Tárkika.

44 " It is true, every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides? As to nature, it has no power to originate a mortal soul; but as to the source generally known by the name of God, he is without shape and governs all; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

नास्तिक उवाच ।

इयानेवावयोर्मतभेदः यद्भवानीश्वरमेकं नित्यं

देहयतिरिक्तं विलक्षणाखिलकार्यकारिणं ब्रवीति।
अहं पुनर्विलक्षणसकलकार्यकर्तृन्नित्यान् देहयति
रिक्ताननन्तानङ्गीकरोमीति ॥ ४५ ॥

The Nâstika.

45 " Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our ownselves to be the authors of our happiness or sorrow in the world."

तार्किकः सहासं ।

धन्या भवन्तो यदनन्त कर्तृननन्तकार्यप्रति
कीर्त्तयन्ति । वयं वदामः खलु सर्वकार्यकर्त्तारमेकं
परमेशमेव इत्यनयोर्मतयोः श्रेयः पर्यलोचनं खलो
चनैर्भवद्भिरेव करणीयं ॥ ४६ ॥

The Târkika.

46 " He laughed and said the following words:"

" Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a divine being as the Creator of all things, and it is for you to judge whose postulates are superior."

नास्तिकः सङ्कुचितमुखः ।

भवतु लाघवादेकएव कर्त्ता । परमस्य नित्य
तायां किंमानं ॥ ४७ ॥

The Nâstika.

47 " He at last admitted the being of an Almighty ruler ; but denied the belief of eternity."

तार्किक उवाच ।

यद्यसावनित्यः कस्तस्य उत्पादको नाशको वा
अस्ति चेत्कश्चित्तादृशोऽप्येकस्तस्याप्यनित्यत्वे अनव
स्थाप्रसङ्गः । नित्यत्वे च स एवास्माकमीश्वरः । ४८ ।

The Târkika.

48 " If there be no perpetuity in the divinity, who could be the Creator and Destroyer of the universe ? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes ?"

तार्किक पुनः कथनं ।

इत्याकर्ण्य तूष्णींभूते नास्तिके पुनराह तार्किकः
विनाधर्माधर्मौ रचयति कथम्वा स भगवा निहा
नन्दक्लेशैरुपचितमहोजीवमखिलं । जगत्स्रष्टुः सृष्टिं
किमपि समदृष्ट्यारचयतो न रागो न द्वेषः क्वचि
दपि जने तस्य जयति । एवं यदि स्वर्गनरकादिकं
नास्ति तदा भवानपि कथं चैत्यवन्दनादौ प्रवृत्तो
हिंसातो विभेति । नहि विनाभयाभिलाषौ प्रवृत्ति
निवृत्तौ ॥ ४९ ॥

The Nâstika.

49 " He remained silent, and the Târkika persevered in his judicious reasonings thus : " The world has not surely been created free of vice and virtue by an all-wise ruler, for we rational beings are subject both to pain and pleasure ; but as God is neither wrathful

nor malicious towards any of his creatures, he views all with the same beneficent eye and if you say there is no heaven, nor perdition, why then do you revere the Vata * tree, and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

तार्किकपुनः कथनं

तत् फलमपि नैहिकं अननुभूयत्वात् । तस्मात् पारलौकिकमेव स्वर्गनरकादिरूपं । फलजनकावपि धर्माधर्मौ नेह जन्मन्येव कृतौ जन्मतएव फलोदयात् । तस्मादस्येव जन्मान्तरं । धर्माधर्मौ पुनः प्रतिपादयन्ती श्रुतश्रुतिः तदनुयायिमुनिप्रणीतस्मृतिपुराणादय इति । वेदविहितैहिकफलकारित्यभिचारादिकर्मभिर्जायमानवृष्टिशुचुच्छेदादि रूपफलैः पारलौकिककर्मणः साफल्यमनुमीयते ॥ ५० ॥

The Tārkika.

50 " Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled Vēda, Purāna, and Smṛiti, said to have been drawn up by the command of the deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

तार्किकपुनः कथनं ।

एवं एतदभिहितग्रहणग्रहोदयादिदर्शनात् तत्तद्दर्शिताखिलवस्तुनः प्रामाण्यं सिध्यति ॥ ५१ ॥

* Ficus Indicus.

The Tárkika.

51 " By the knowledge of astronomy men predict eclipses either of the sun or moon, and the rising of planets."

नास्तिक पराभवः ।

वाङ्मेपुनः शुद्धिविहीनबुद्धौ वा विस्मिते विस्मृत
बुद्धशास्त्रेसोत्सासहासेषु सभाश्रितेषु भूयःस विद्वान्
विजयी जगाद ॥ सिद्धोऽयं परमेश्वरः प्रभुतया सर्ग
स्थितिध्वंसकृन्नित्यो नित्यमतिर्गतिस्तनुभृतां कुर्याज्ज
गन्मङ्गलं । जेतारो वयमद्यनास्तिककुलप्रध्वंसना
द्वेषिणो जानीमः सहसापरानपि पराभूतास्तदीये
च्छया ॥ ५२ ॥

The Nástika.

52 " He was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Tárkika began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed."

वैष्णव उवाच ।

अथ प्रभुणादिष्टः स्वमतमाह वैष्णवः । नाराय
णाराधनमन्तरेण यो मुक्तिमाकाङ्क्षति जीवलोकः ।
पोताधिरोहणे विनैव सोऽपि पयोनिधेः पारमपि
प्रयातु ५३ ॥

The Vyshnava.

53 " In obediencce to his spiritual guide, now declared

his opinion. "He who wishes to obtain salvation without offering adoration and sacrifice to Náráyana (the Almighty ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff."

शैव उवाच ।

सेत्वादिभिश्चेशुकृपोपपन्नैरन्यैरुपायैरपि निर्विक
ल्पं । पोताधिरोहेण विनैव केपि रामादिवत् सागर
मुत्तरन्ति ॥ ५४ ॥

The Shyva.

54 "Mortals either by the mercy of God or by erecting a bridge, cross over a gulph, as is exemplified in the history of Ráma, who was the majestic ruler of Ayôdhiya."

रामोपासकः ।

अत्रान्तरे रामोपासकः । रामेति यन्नाम जनाः
स्मरन्तः संसारवारां निधिसुत्तरन्ति । सकस्य वेशस्य
कृपानुविष्टो बबन्ध सेतुं जगदेकनाथः । महान्मुरा
रेरपरो न कश्चित्तस्यापिरूपाणि बहूनि सन्ति । रूपेषु
तेष्वप्युपपन्नशीलान्न रामचन्द्रादपरो गरीयान् । ५५ ।

The Follower of Ràma.

55 "He who attempts to pronounce even the name of Ráma, is translated from this unsettled ocean: Ráma is universally known as the self-created deity, and the preserver of the world; and what cause can he have to seek the aid of any other being to erect the mole or dam? since it is he alone who goes by the name of Murári, and appears in such a variety of shapes."

दासभावे । प्रसादमासाद्य कटाक्षभङ्गोरङ्गीचका
 रैष शिरःप्रणामैः ॥ तेनापि गोपालकबालकेन न्य
 वेशि या पुन्यलता फलत्वे धन्योसि किन्ते कथयामि
 राधां तामन्यसामान्यतया ब्रवीषि ॥ ५८ ॥

The above Speaker.

58 " Krishna is the devoted lover of Râdhâ, he adores her as a Goddess with his heart and soul. He prostrates himself at her feet with the hope and expectation that she will cast an indnlgent eye upon him, and favour his suit. If then Krishna, who although the offspring of a milkman, is yet a heathen deity, thus estimates her worth, and placing his all in so deserving a Goedess, be anxious for fruit from her lovely body as from a promising plant, how mistaken must any one be to suppose her a common or inferior woman?"

कृष्णोपासकः ।

सत्यं सत्यं अस्माभिरावेशादप्रणिधानेन तथोक्तं ।
 पश्य । प्राणेश्वरीदैवतदैवतस्य श्रीकृष्णदेवस्य तु
 राधिकैव । अद्यापि राधासहितो यदेष वृन्दावने
 नित्य विहारशाली ॥ ५९ ॥

The Adorer of Krishna.

59 " He assented to the remark, and added," " All that you have said is just and right, and I concur with you in opinion that it would indeed be wrong on my part to imagine otherwise, since Krishna the chief of the deities, at this very time continues to enjoy real pleasure at Mathurâ with his lovely consort to whom the allusion has been made."

पुनः कथनं ।

अपिच राधा विना ध्यायति यश्च कृष्णं कृष्णं
विना ध्यायति यश्च राधा । इमावुभावप्युपपन्नमो
हो दृथाजनी भक्तिरसानभिज्ञौ । राधा विना ति
ष्ठति नैव कृष्णः कृष्णं विना तिष्ठति नैव राधा । सा
धारणान्योन्यरसे निमग्नौ मग्नौ मदीये हृदि खेल
तान्तौ ॥ ६० ॥

The above Disciple.

60 "He who contemplates Krishna without any re-
ference to his beloved Râdhâ is like one that vainly calls
upon her while regardless of him. Hence it is that either
the one or the other is left in darkness. To offer devotion
either to Râdhâ or Krishna separately and distinctly is
fruitless and vain, since the two are united in the strictest
bonds of conjugal affection and love."

रामोपासकः सस्मितं ।

किमहो शृङ्गाररसप्राधान्येनैव सर्वतः कृष्णस्य
महत्त्वं प्रतिपादयसि ॥ ६१ ॥

The Pupil of Râma.

61 "He smiled, and spake thus:" "No account res-
pecting Krishna's amours could ever tend to shew his su-
periority, or prove his character to be religious!"

कृष्णोपासकः ।

रामचन्द्रस्यापि शृङ्गाररसप्राधान्यमस्येव । परन्तु
विप्रलम्भमादायेति विशेषः ॥ ६२ ॥

The Worshipper of Krishna.

62 " There are many licentious tales recorded in the sacred annals relative to Rāma, and his amorous conduct."

अत्रान्तरे वैष्णव उवाच

किमिति स्वमध्यएव वृथा कोलाहलः प्रारब्धो
युवाभ्यां । य एव रामोहि स एव कृष्णो य एव कृष्णो
हि स एव रामः । अन्योन्यभिन्नौ नहि रामकृष्णौ
नारायणस्यावतरौ यदेतौ ॥ ६३ ॥

The Vyshnava.

63 " He directly afterwards reproved the two disputants thus : " Why do you argue so vainly on a subject which needs no controversy, for it is well known that Rāma and Krishna are the same being, who became incarnate in the womb of Nārāyana?"

कृष्णोपासकः सविनयं ।

प्रभो यद्यपि नारायणावतारत्वेनैव रामचन्द्रस्य
श्रीकृष्णदेवस्य च साम्यमायाति तथापि पूर्णावतार
त्वेन श्रीकृष्णदेवस्य प्राधान्यमस्त्येव पूर्णावतारत्वञ्च
अयमाणेऽपि क्रियाविशेषैरुन्नीयते । यथा आ
विर्भूय गदासिंहाङ्गधनुराविभ्रञ्चतुर्भिर्भुजैर्ब्रह्माद्यै
रुपगीयमानविभवः पीताम्बरो बालकः । कालि
न्दीमतिवर्द्धमानसलिलामुल्लङ्घ्य चाल्योदवत् गत्वा
गोकुलराजजामथ महामायामितश्चालयन् । कृत्वा
तत्र च पूतनादिकदनं यत्प्राणिभिर्दुष्करं विष्वग्वि

श्वमिदं निजोदरगतं सन्दर्श्यमात्रेवपुः । गोपीभि
 विजहार यः शिशुरपि प्रागल्भ्यमुद्वेजयन्नन्तर्गर्व
 मखर्वयत् सुरपतेरुद्धत्य गोवर्द्धनं ॥ आश्चर्यं जग
 तोऽखिलं जनयता हत्वा च कंसादिकं सन्दर्श्याथ
 कृतान्तमन्दिरगतापत्यानि पित्रे पुनः । सुप्ता येन नि
 शान्तरे मधुपुरीमध्यस्थिता यादवा नीता द्वारवतीं
 सतीं जलनिधेरन्तः क्षणान्मायया । किञ्च षोडश
 सहस्रमजस्रं कन्यकाः क्षितिभुजामुपभोक्तुं । तावतीः
 समकरोन्निजमूर्तीस्तत्रतत्रभवने भुवनेशः ॥ ६४ ॥

The Follower of Krishna.

64 "He replied submissively;" "Krishna and Rāma cannot be the same, for the former by his incarnation manifested great valour, particularly in the undertaking of many arduous exploits; he was well known by his having a mace, a dagger, a shell, and a bow in each hand, by his wearing a purple silk robe, and by his exhibiting the glories of Brahmā; moreover the illusive Krishna having sprung from the race of a cow-herd, crossed over the Kâlindî river, where he slew many vile cannibals which it was impossible for others to do; having been taught by his mother (whilst in her womb) such things as related to the universe, he was also addicted to sensual gratifications; he gained the field against his fellow companions; caused Indra's boast of having upheld the mountain Góvardhana to be set aside; he destroyed the genius named Kamsa, and restored to his parents their deceased issue; he crossed the ocean and conveyed his household from Mathurā, by his magical power, during the hours of sleep, for they were ignorant how they had been transported; and he used to

appear in different shapes, for the purpose of having sexual intercourse with his mistresses, who were 16,000 in number."

पुनः कथनं ।

अथच विचित्र दन्तानि सुलोचनानि भूभङ्ग
लीलाजितकाम्मुकाणि । स्मेराणि सौम्यानि सुदो
प्तिमन्ति समन्ततः कानिचिदाननानि । सुवर्तुलैः
कोटरलीनशोणैरुग्रै रनेकाक्षिभिरञ्चितानि । करा
लदंष्ट्राणि भयङ्कराणि भासन्ति वक्त्राणि तथापरा
णि श्यामानि पीतानि तथा सितानि रक्तानि रक्ता
नि पिवन्ति भूयः कालानलज्वालमिवोद्गमन्ति मु
खान्यथो कानपिविस्फुरन्ति । आचार्य्यरूपं निज
रूपमीदृक् यो दर्शयामास धनञ्जयाय । अपिच यो
दैत्यवंशावतरान्नरेन्द्रान्निहत्य भूमेरवतीर्थं भारं ।
क्षयं विधाय स्वकुलस्य लोकान् स्वतेजसा व्याप्य
दिवंजगाम । रामादयोऽशावतरा हरेस्त्वेद्भवन्ति सर्वे
पि भवन्तु नाम । परन्तु ते हन्त कथन्तु साम्यं भजन्तु
कृष्णेन समन्तु तेन ॥ ६५ ॥

The above Speaker.

65 "Krishna appeared to Arjuna in a miraculous shape, whilst he was attended by many fair damsels, whose smiling faces were enough to charm any man's heart, whose arched eye-brows excelled those of others, whose languishing and beautiful eyes were super-eminently piercing, and whose teeth were like pearls. Krishna having been embodied to bear the burdens of this transitory world on his shoulders, afterwards assumed his seat in paradise; and

as for Rāma and other deities, they are a part of him, wherefore it is requisite for us to offer our mental adorations to him without hesitation."

इत्युदीर्य विरतेकृष्णेपासके रामोपासकः ।

किमहो श्रीरामचन्द्रस्य महिमानंन वेत्सि आ
कर्णयाकर्णय चतुर्भुजः पीतदुकूलधारी हारी स
हस्रांशुसहस्रदीप्तिः । रामः परं ब्रह्म कुतोपि
हेतोः कौशल्ययालोकि पुरोवस्तीर्णः । तथा ततः
क्षोत्रशतोपगीतं स्तुतं भवाम्भोजभवादिदेवैः क्षणा
ददो रूपमरूपशाली विहाय बालोक्तविग्रहोभूत् ।
अनन्यसाध्यामवधार्य यत्नाद्यां याचयामास हठा
न्मुनीन्द्रः निहत्य रक्षांसि चकार रक्षांतामेव बालो
पि महाध्वरस्य ॥ ६६ ॥

The Follower of Krishna.

66 "He discontinued speaking, the Worshipper of Rāma having answered thus :—" Listen to a miraculous account of Rāma ; he had four arms, was clad in a superfine purple garment, had a garland round his neck, and an aspect as brilliant as the rays of a thousand suns ; his mother Kowsalyā was much pleased with a shape so admirable and well arrayed. To him devotions were offered by the deities, Shiva, Brahmā, and others ; he was transformed into the shape of a human being, was conveyed away by Vishwā-Mitra, for the purpose of being revered, and by him was preserved from the assaults of the horrible cannibals, who used to oppress him."

पुनः कथनं ।

शैवं त्रिलोकीविनिवासभाजां बलादसाध्योद्भूत

एवं धनुस्तत् । यो हेलया श्रीरघुवंशहंसो जगच्चमत्
 कारकरं वभञ्ज । दैवीं कलां कामपि कामरूपां वसु
 धरायोनिसयोनिजातां । निजात्मजत्वे जनकेन
 सीतां विनीतां परिणीतवान्यः । यो जामदग्न्याज्ज
 गदेकमान्यान्महावलात् क्षत्रियकालरात्रेः । मदी
 द्भुतादुद्धततापशान्त्यै तेजोनिजं वैष्णवमाजहार ।
 पितुः प्रतिज्ञा परिपालनाय राज्यं परित्यज्य जटा
 न्दधानः । यो वल्कलेनाम्बरसम्बृतः सन्वनं गतो
 लक्ष्मणजानकीभ्यां । लोकत्रयोपद्रवकारकाणि घो
 राणि घोरायुध दर्शनानि । निहत्य रक्षांसि चकार
 रक्षां तस्मिन् वने सुखसतां मुनीनां ॥ ६७ ॥

The Believer in Rāma.

67 " There never was a man in the universe, who had power to wield the weighty bow of Shiva; but it was easily broken by Rāma, the potent deity in the family of Raghu. a part only of whose body becomes changed into various shapes; his wife Sītā sprang not from Janaka the earth, for Janaka was merely her guardian; Rāma is known to have subdued the powerful Parusa-Rāma, who destroyed the Kshétri race, and being once deprived of his kingdom, was banished to his rural asylum, (at Dandîcā-ranyā) together with his consort Sītā and his younger brother Lukshna, according to a decree of his father; there he suffered so much, that he wore the bark of trees, and had his hair matted; but he performed some remarkable acts in the midst of his sufferings, viz. he killed the monstrous cannibals, and protected the prophets."

पुनः कथनं।

अन्तर्हितायां जनकात्मजायां कार्यार्थमर्थिचि
दशेश्वराणां । मायामयी काचिदलीकरूपासीता
हृता तत्र च रावणेन । लीलावशाद्दाशरथेरथास्य
साधारणस्येव जनस्य कोपि । बल्लोकि लोकैः सुक
लैर्वलीयान् प्रियावियोगप्रभवो विकारः ॥ ६८ ॥

The above Speaker.

68 " The illusive and fictitious Sítá was apparent as heiress of Jániká ; she had descended from heaven and was again moulded into her original shape. The heathen deities were solicitous to consecrate their ritual ceremonies to her, and she was carried off by Rávana, (as related in the account respecting Râma.) It was not hid from the knowledge of mankind, that when Râma and his beloved consort Sítá parted, they wept bitterly."

पुनः कथनं।

अचान्तरे दासपदं प्रपद्य रुद्रावतारोमिलितो
हनूमान् । वनेचराणामथवानराणां समेलयामास
चमूममात्यः । स प्रस्तरैर्दुस्तरसागरान्तः सेतुं बबन्ध
प्रतिबन्धहीनः । चमूसमूहेन विवेश रामो लङ्का
मलङ्कामपि कामरूपां कोरायुहेया सुरसुन्दरीणां
महेन्द्रचन्द्रादिसुरेश्वराणां । गम्या न या दानवमान
वानां श्रीराजराजानुजराजधानी ॥ ६९ ॥

Again.

69 " Râma became incarnate in the person of Vishnu, and was accompanied by Hanúmána or the deified monkey,

with a great number of other apes to Lanká, the capital inhabited by Râvana, who was the younger brother of Kubéra. At that city there was a seraglio where the daughters of the deities used to be confined, and access to it was debarred by a bridge, which was an impediment the way ; but Râma surmounted the difficulty, and passing over the bridge reached his destination."

पुनः कथनं।

तत्रेन्द्रजित्क्षत्रवाणलक्ष्यो भूत्वा समं राक्षस
लक्षलक्षैः तच्छङ्कया तर्कितसर्वलोकं विवेश कीना
शनिकेतमाशु । स्वर्गस्थहस्तीश्वरहस्तमुग्रहस्तेन लङ्का
स्थित आचकर्ष । यः कुम्भकर्णः स जगाम धाम यम
स्य रामस्य शरेण भिन्नः । पुरा हरादाप्तवरेण दृष्टो
विजित्य भूयः सकलां त्रिलोकीं कैलासमावेशवशेन
शम्भोरावासमप्युद्धृतवान् वलीयः । जगत्रयोपद्रव
कारकस्य रणङ्गणेन्मादवशङ्कतस्य । क्षणेन चिच्छेद
शिरांसि तस्य दशापि रामो दशकन्धरस्य । दत्त्वा
प्रपन्नाय विभीषणाय लङ्काधिपत्यं रघुवंशहंसः । मा
यामयीं तामुपनीय सीतामग्नौ परोक्षामिषतो निवे
श्य । संपश्यतामेव सुरेश्वराणां ब्रह्मादिकानां सु
वतः पुरस्तात् । निःसारयामास कुताशकुण्डात् पुरा
तनीं तामवतीर्णलक्ष्मीं ॥ ७० ॥

Again.

70 "Indrajit (the eldest son of Râvana,) was destroyed together with a million of imaginary monsters. At the time

of his destruction he was furnished with a pointed shaft by Lukshana. The monstrous elephant of Indra, by name Oyrâvata, was killed by Kumbha-karna, (who was the second brother of Râvana,) a triumphant warrior in all his exploits throughout the universe by the blessing of Shiva, and who in a state of ecstasy, and by his vigorous power, rescued Kylâsa from its yoke, which was a lofty mountain that been the residence of Shiva. Râma in a short space of time pierced the ten-headed giant Râvana, with his sharp dart, and was pleased to grant the sovereignty over Lankâ to Vibhîshana, (the youngest brother of the late Râvana.) The beloved Sîtâ (the consort of Râma,) was brought up before him to pass through a fiery ordeal, and the whole body of the Gods was assembled to witness this miraculous scene, in which her chastity was manifest as it preserved her from being burnt to death."

पुनः कथनं ।

विरिञ्चिपञ्चाननसत्प्रबन्धैः काव्यैश्च वाचस्प
तिभार्गवीयैस्तुष्टिल्लोकोजनताभिराभिरुच्चावचै
श्चैव वचोविशेषैः । नाकेशलङ्केशकपोशयूथैर्वृता
ऽनुजेनानुगतः स्वकीयां पुरीं सदारोऽयमुदारकी
र्त्तिर्विमानमारुह्य समाजगाम । रुद्रैः समुद्रैर्वसु
भिश्च सूर्यैः सिद्धैश्च साध्यैर्दशभिर्दिगोशैः ब्रह्मर्षिमु
ख्यैर्विधिनाभिषिक्तः स पालयामास महीमहीनां ।
उत्तार्य भारं जगतां त्रयाणां निहत्य रक्षांसिवितत्य
धर्मं । रामोऽवसाने सकलामयोध्यां सहैव नीत्वा
दिवमारुरोह ॥ ७१ ॥

Again.

71 " Ráma is venerated by the heathen deities, viz. Bramhâ, Shiva, and others, for having descended from the upper regions; he was escorted by them to his royal residence at Ayódhyá, where submission was shewn to him; he became the ruler of the wide universe, and the people of the earth began to experience his favours. He introduced religion among his attendants, slew many horrible monsters, and ascended to his usual place of residence with his followers."

पुनः कथनं

हतावशेषान् परिहृत्य बन्धून् कृष्णोऽर्पयित्वा वनिताः पुलिन्दे । विस्तार्य लोके कलिरिति मेकां दिवं गतः केवलमेक एव । तत्कथं कृष्णः क्रियाभिरपि रामचन्द्रादधिकः ॥ ७२ ॥

Again.

72 " Krishna having passed his life at Mathurá left his surviving friends and beloved consorts among impure people; and though the Kalí-Yuga, or the Iron age, was the period in which he existed, and evil actions have since that period been introduced, yet his deeds are not likened to those of Râma, (as related in the narration concerning him); wherrfore Krishna does not surpass Ráma."

वैष्णव उवाच ।

हा हन्त युवयोरद्यापि वर्त्तमान एव व्यामोहः
तत् युवाभ्यां न श्रुतो विष्णुसिद्धान्तः । लोके गृहीता
कृतिकस्य तस्य न वास्तवः कोपि विकार आस्ते । परं
जनस्येव समस्तकार्ये लीलाविलासः, रूपोत्तमस्य ।

त्यागोहि राज्यस्य वने निवासो दारापहारोऽम्बुधि
सेतुबन्धः । रक्षोवधादिष्व विलासमात्रं चकार भू
भाववतीर्य रामः ॥ ७३ ॥

The Vyshnava.

73 “ Why are you too engaged in vain colloquies? Are you not well acquainted with the real account of Vishnu? Do you not know that appearing in human shape, he descended from heaven to shew clemency to his fellow-creatures, and that his character was unimpeachable, having gained universal applause, whereas Rāma was banished to some dreary place, and stripped of his royalty, the only thing remarkable in his conduct having been the destruction of some evil spirits by the erection of a bridge.”

पुनः कथनं ।

प्रकामखेला व्रजसुन्दरीभिरत्यागोपि तासां ज
लधौ निवासः । भूभारनाशः स्वकुलक्षयश्च दारोप
सङ्गादि च कृष्णलीला ॥ ७४ ॥

The above Speaker.

74 “ Krishna left his amours, and refrained from the company of his beloved consorts at Braja; he thus struck at the root of his race, and it consequently became extinct; he used to reside in the ocean Kshirōda.”*

पुनः कथनं ।

रामस्य भक्तोऽप्यथ कृष्णभक्तस्तथा वृसिंहादिक
भक्तिशाली । सर्वोऽप्ययं वैष्णवशास्त्रविद्भिर्निवेदि

* The name of one of the seven Seas in Hindu Geography.

तो वैष्णव एव लोके । यो द्वेष्टि रामं भजते तु कृष्णं
 यो द्वेष्टि कृष्णं भजते तु रामं । इमावुभौ वैष्णवसर्व-
 मार्गे वह्निर्मुखत्वेन निवेदितौ स्तः ॥ ७५ ॥

Again.

75 "He who worships Rāma, Krishna, or Nara-singha, is called Vyshnava. He who disregards Rāma, and adores Krishna, is ever disappointed of the blessings which conferred on the followers of Vishnu."

पुनः कथनं ।

अतो महेशोपि विहाय भेदबुद्धिं सदा सेवत एव
 विष्णुं । रामञ्च कृष्णञ्च तथा वृसिंहं तथा हयग्रीव
 मुखप्रभेदं ॥ ७६ ॥

Again.

76 "The worshipful God, Mahēsha,* hesitated not to offer his prayers to Rāma, Krishna, Nara-singha and Hayagrīva, in their incarnate natures; and it is obvious that Rāma is superior to all."

शैवः सुकोपमुवाच ।

अहो भवानेवशिवं महेशं वदन् वदत्यन्य मनेन
 सेव्यं । आघातपातो वदतस्तवायमापाततो दूषणमाह
 सम्यक् । ईशो महेशः परमेश्वरो वा महेश्वरः केवल
 मीश्वरो वा । समाख्यया कः कथितो महद्भिः शिवा
 दृते वेदपुराणविद्भिः ॥ ७७ ॥

* One of the names of Shiva.

The Shyva.

77 " He became vexed and expressed himself thus ;"
 " It is folly to say, that Mahésa paid his religious honours
 to subordinate deities. The bare assertion manifests preju-
 dice, as it is averred by our sacred writers that there is
 no difference between Shiva and Mahésa, that they are
 one being bearing two names, and that the same actions
 are common to both."

वैष्णव उवाच ।

संस्थितं ईश्वर इति नामैव ऐश्वर्यमायाति ।
 पश्य तावत् भगवतो विष्णोरैश्वर्यं वेदपुराणादि
 सिद्धं ॥ ७८ ॥

The Vyshnava.

78 " Hearing this he smiled, and said ;" " Is it not men-
 tioned in the holy writings, that God is not known by his
 name only ; but by his attributes, and Vishnu made himself
 conspicuous thereby, as is authenticated in the Védas and
 Puránas ?"

विष्णो स्तावदैश्वर्यं पश्य ।

शिवः श्मसाने चित्तिभस्मधूसरः कपालमाला
 स्थिभुजङ्गभूषणः सताल वेतालपिशाचमण्डले नट
 नटम्मत इवात्तभूषणः । दिगम्बरो भुक्तजटो विरूप
 दृक् ज्वलललाटाग्निशिखावलेहितः । अमङ्गलं रूप
 मिदं दधत्कथं भजज्जनानां विदधातु मङ्गलं । उपा
 सको यो यदपासनारतः सतं समेतीति सतः श्रुतं
 मया । अतः शिवाराधनतः पिशाचतां कथं न याया
 दिति मे निवेदय । अनेन रूपेण च सम्प्रदानया क्रिया

भि रेताभिरुदीरितस्थितिः । महेश्वराख्यामपि लब्ध
वानयं । महेश्वरत्वं कथमेतु वास्तवं ॥ ७९ ॥

Again.

79 " Behold and consider the description of Shiva " His body is besmeared with funeral ashes; a festoon of mortal bones is hung round his neck; he is surrounded with deadly asps; and attended by a host of evil spirits, known by the names of Tāla and Bétāla, &c; he is disrobed of his apparel; his hair is dishevelled; his eyes look dismal; and his forehead sparkles with fire. How then can his person be the object of adoration? and how can one by venerating him obtain eternal bliss? He who associates with evil spirits is one of their members; but no divinity!"

इति विस्मितमुदीर्य विरते वैष्णवे शैवः सुकोपं ।

अनन्तरूपस्य शिवस्य लीलया विहारशीलस्य
विचित्रकर्मणः । अनेनरूपेण च भीषणेन तत् स्वरू
पहानिर्न भवेत् कथञ्चन । किञ्च सुखम्वा कुतस्तस्य
दुःखं कुतो वा कुतः सुन्दरत्वं कुतोऽसुन्दरत्वं । अने
कैः स्वरूपैरनेकैः प्रकारैः सदा लीलया खेलतश्चिन्म
यस्य एतादृशस्यास्य महेश्वरस्य विहारशीलस्य वि
चित्ररूपैः सादृश्यमायातु हरिः कथम्वा खेनापि
नेत्रेण समर्चको यः ॥ ८० ॥

The Shyva.

80 " He felt much displeased, with Vyshna, and replied abruptly;" Shiva has numberless miraculous shapes; his actions are mysterious; his purity is not affected by his assuming a mortal body; he is not subject to misery, and happiness is his portion; his beautiful or vile image is of

little moment so long as the eternity of his life is certain; and he enjoys uninterrupted felicity. He is so far superior to Vishnu, that he is adored by him."

अथ सरस्वती अधिष्ठानं ।

अचान्तरे कोपि समाजगाम समस्तविद्यार्णवकर्णधारः । प्रगल्भपुं रूपधरादरेण सरस्वती मूर्तिमती व साक्षात् ॥ तं बोध्य लोके श्रुत पूर्वकीर्ति तेजोविशेषानुमितस्वरूपं । विद्वत्समाजो वृषतिश्च दूरादभ्युत्थितः सम्भ्रम नम्रदृष्टिः । आगत्याथ सर्वतोऽवलोक्य प्रभुं प्रत्याह सः । सुमण्डिता पण्डितमण्डलैरियं भवत्सभा देवसमेव दृश्यते । अहो विचारः कतमः प्रवर्तते समैतदाकर्णन कर्णकौतुकः ॥ ८१ ॥

The Pandita.*

81 "He looked as if he were Sharashwati, or the Goddess of Science, who had assumed the shape of a man." On his appearance, all those who were present began to shew him respect and esteem, and begged him at the same time to be seated." The Pandita then spoke in an eloquent manner to this effect. "Since this place is so well crowded by people as enlightened as any learned heathen. I am extremely anxious to hear what are the discussions you are carrying on."

अथ प्रभुः सविनयं ।

संप्रति प्रवर्तमानोऽयं शैववैष्णवयोर्विवादः ।

* Learned man.

शैवः शिवं महत्त्वेन प्रतिपादयति । वैष्णवस्तु विष्णुं
तदत्र विषये माध्यस्थ्यमवलम्बयन्तो भवन्तोऽस्माद्व
शां संशयमपनयन्तु ॥ ८२ ॥

The Rájâ intreats.

82 "The matter in dispute is, whether Shiva or Vishnu is the object of veneration, and the disputants are the followers of those two divinities; wherefore I beg to refer to your discriminating judgment for a right answer and one that may terminate the dispute."

अथ सकलविद्यानिधिर्विद्वान् किमत्र विषये
माध्यस्थ्यमस्माकम् आकर्णय तावत् ।

कालस्तुच्छतरः कलिः कलिसयस्तस्मिन् किय
ज्जीवितं सम्पत्तिः कियती कियत्यपिमतिर्विद्यावलं
वा कियत् किंभूमे महिमानमस्य च महामोहस्य
हास्यास्पदं यत्तत्रापि च गर्वपर्वतधरो वर्वर्त्ति सर्वो
जनः ॥ ८३ ॥

The Pandita.

83 "My opinion will be of little avail in regard to the argument; listen, notwithstanding to what I have to say, since man in his best state is subject to all the evils attendant on this life, and his existence is but of short duration; his reasonings, how proud soever he may be of his knowledge, or even of his possessions, are not to be relied upon; it is consequently useless to attempt to aggrandize one deity at the expense of another."

पुनःकथनं ।

प्रभो तस्मादन्योन्यं सर्वदा गर्वमपहाय यदि पर्यालोचयन्ति तदा नेदृशा वादा भवन्ति । वहुधा स्मिन्नेव कलिवलिनि कलौ युगेऽधिगतकतिपयशा स्तार्थैरेव पाषण्डप्रायैः पण्डितमन्यैर्माहिताः शैवा विष्णुं वैष्णवाश्च शिवं निन्दन्तो भक्तिविशेषाभिमानिनो मुक्तिमाकाङ्क्षन्ति । वस्तुतस्तु मया पुराणोपपुराणयुक्ताः साङ्गाश्च वेदाः स्मृतयः समस्ताः । शास्त्राणि सर्वाणि विलोकितानि न कापिदृष्टः शिवविष्णुभेदः ॥ ८४ ॥

Again.

84 " Were you all to consult the sacred books deliberately, and without suffering yourselves to be confused, I doubt not there would appear nothing disputable in what they contain; although from a slight knowledge of the Shāstras, men are divided in their sentiments, some extolling Shiva and some Vishnu, which is wholly attributable to their imperfect knowledge, however earnest they may all be in placing their faith in the one or the other for the salvation of their souls. From the perusal of many religious codes contained in the Vēda, Purāna and Smṛiti, I have found no difference between Shiva and Vishnu."

पुनःकथनं ।

अहं पुनः पण्डितमण्डलीं तां पृच्छामि सर्वानपि ते वदन्तु । श्रुतौ स्मृतौ शास्त्रपुराणमध्ये केनापि दृष्टः शिवविष्णुभेदः ॥ ८५ ॥

Again.

85 "I am desirous to know from these intelligent persons, whether they have ever met with a single passage in the books purporting to exemplify the divinity of these heathen Gods as of two distinct beings."

अथ सर्वे तार्किकप्रभृतयः पौराणिकाद्या

श्रान्ये युगपदूचुः ।

महेशनारायणयोर्विभेदो न क्वापि दृष्टो न खलु
श्रुतो वा । अद्वैतयोरेव मखान्नवीनः सर्वैरपि
श्रूयत एषवादः । शिवस्य विष्णोः परमुक्तिरेषा पुरा
तनो श्रूयत एव सर्वैः यश्चावयोर्भेदधियं करोति
नरः सघोरं नरकं प्रयाति ॥ ८६ ॥

The Courtier.

86 "Who is an intelligent speaker, proceeded in these words :—"No one has yet been able to give an explanation of the difference between Mahèsha and Nàráyana ; but the disputants here have done so. I believe, however, that he who makes a distinction between Shiva and Vishnu, is the author of his own misery."

अथ सुकल विद्यानिधिर्विद्वानुवाच ।

अतोऽनयोर्भेदविधौ कदापिकार्य्या न बुद्धिः सदु
पासकेन । सदा विचार्य्या परमैकतैव न चेदनार्य्याभ
वितैव भक्तिः हरे ह्रौ वापि मनः प्रसन्नं यस्मिन् भवे
त् सोऽयमुपासनीयः । मुक्तिश्च भुक्तिश्च ततो यथेच्छ
मवाप्यते नूनमुपासकेन । शिवेतु भक्तिः प्रचुरा यदि

स्याद्भजेच्छिवत्वेन हरं तथापि । शिवोपि विष्णुं भजते
कदापि विष्णुः शिवं वा भजते कदाचित् । परस्परं
भेदविवोधनार्थमथ प्रवृत्त्यर्थमुपासनाया ॥ ८७ ॥

The Pandita.

87 " He who loves truth, and ventures not to separate Shiva and Vishnu, and make them distinct beings or to corrupt his own morals, will for ever ensure to himself freedom from misery. The consideration, that Shiva and Vishnu are one, is so very reasonable, that no prudent person can contradict it. Wherefore, if either the one or the other be venerated, it is the same, for in either case their votaries are likely to be saved. If any be eager to worship Shiva, he must place his belief also in Vishnu, for to think of venerating the former without believing the latter to be equal, is altogether vain. Has it not been affirmed that sometimes Shiva is transformed into the nature of Vishnu, and vice versa? Hence we conclude, that the two are as one divinity, and all ill-disposed men should reform their foolish notions regarding them."

पुनः कथनं ।

येचात्मनो नूनमभेदतायां शरीरभेदादपि भेद
माहुः । तेषां समाधानकृते हरेण देहाद्देहहारी हरि
रप्यकारि ॥ ८८ ॥

Again.

88 " In order to remove from your minds the doubt as to whether Shiva and Vishnu are one being, I beg to represent to you, that both were incarnate in the person of Hari-Hara."

अथ सानन्दं साधुसाधु इति सर्वैरुक्तो नासाय
 सबलोकयन् पुनराह । ये केचित् पुरुषा निजात्म
 नि चिदानन्दप्रबोधाप्तये यत्नेनाखिलवासनाहत
 विधिं वाञ्छन्ति वाञ्छन्तु ते । वाञ्छामो वयमाशु
 तत्फलकृते चित्ते जरीजृम्भता मस्माकन्तु निरन्तरं
 हरिहराद्वैतात्मिका वासना ॥ ८९ ॥

समाप्तायंग्रन्थः ।

The Courtiers.

89 "Hearing all this, felt much delighted and began to extol the Pandita, who replied very circumspectly thus ;"
 "Every soul has a particular desire to give up the enjoyments of this life in the hope of gaining salvation, and it is for this that all enlightened people make both Shiva and Vishnu the object of their praise and reverence, that they may obtain bliss."

Finis.





[illegible]

20. The Board of Directors of the Bank of America, New York and Mexico, has decided to increase the capital of the bank from \$100,000,000 to \$150,000,000, and to issue new stock to the amount of \$50,000,000.

... soul has a mysterious desire to give up the enjoy-

Rāmadeva

Vidvanmoda-taraṅginī The text of the original in Deva-nagari letters; and
the version with improvements

Calcutta 1834

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